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ITS TECHNICS AND ETHICS

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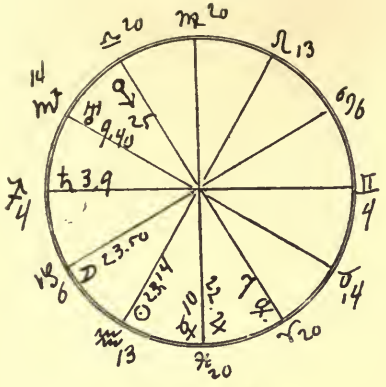

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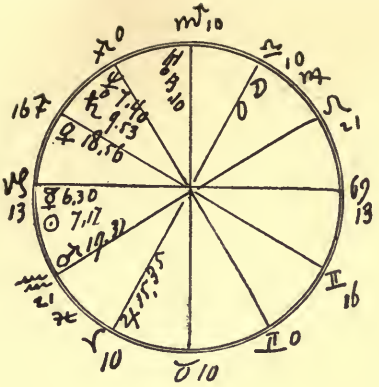

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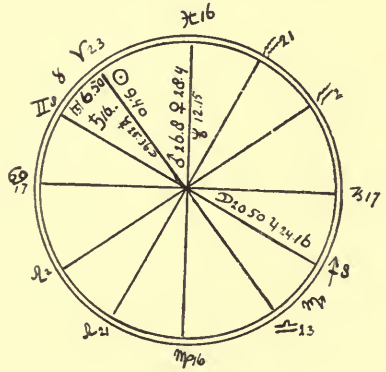

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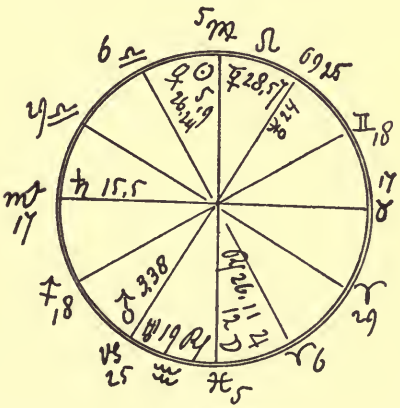

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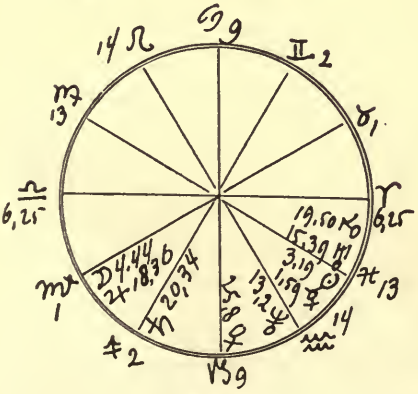

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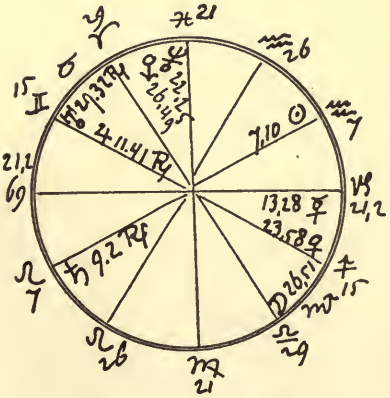

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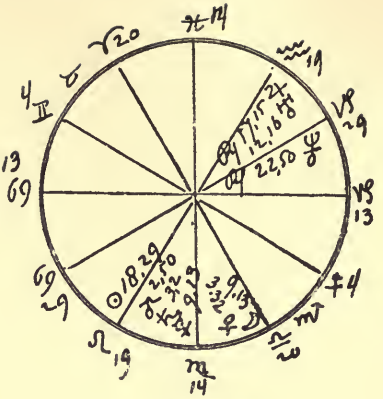

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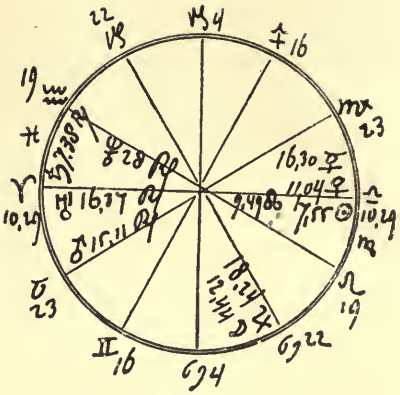

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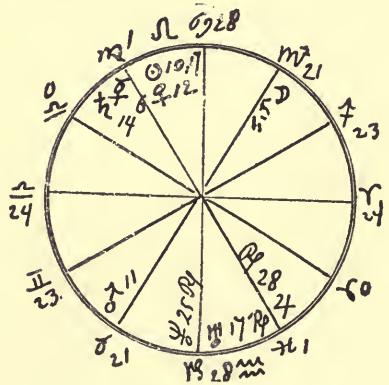

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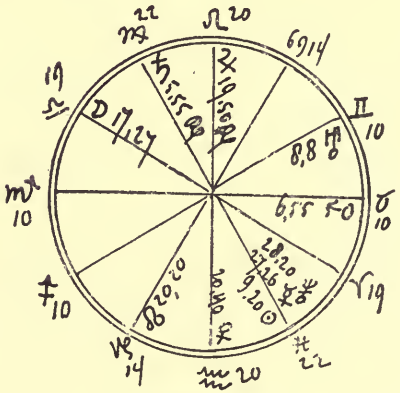

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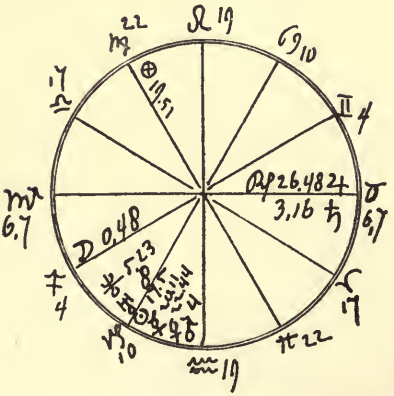

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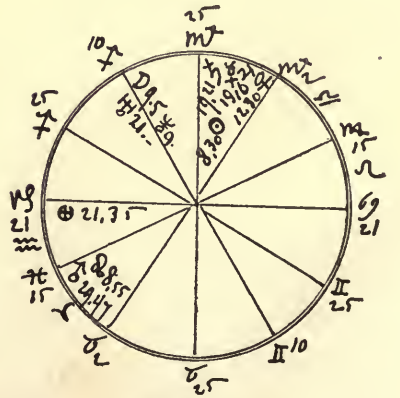

Martin Luther.

Oct. 31. 1483, 12.55 p.m.

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ITS TECHNICS AND ETHICS

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authorised translation from the Dutch by Coba G.:

Ferme l'oeil et l'oreille à la prévention;
Crains l'exemple d'autrui; pense d'après toi-même:
Consulte, délibère, et choisis librement.
Laisse les fous agir et sans but et sans cause
Tu dois dans le présent, contempler l'avenir.

Vers *Dorés de Pythagore*, p. 181.
FABRE d'OLIVET.

1917

PUBLISHED BY P. Dz. VEEN, AMERSFOORT (THE NETHERLANDS)
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INTRODUCTION.

Many of those who take up the study of astrology complain of the great obscurity of the books of study, of the many technical terms, incomprehensible to the laity, and especially of the difficulties of the calculations, which latter are unsurmountable for those who have no knowledge of mathematics and cosmology.

I will, therefore, try to remove these obstacles, by using foreign names as little as possible, and by simplifying the calculations in such a manner that any one of average intellect and with a knowledge of ordinary arithmetic, may be able to follow this study without much difficulty.

Further, I will try to be as brief and clear as possible, omitting all superfluous digressions, and yet giving a fairly complete survey of that branch of Astrology which is called Genethliacal Astrology, that which applies to nativity or birth.

This branch is by far the most important and therefore counts most students.

Astrology has the advantage over other occult sciences in that it asks no "belief" of the student, but only investigation. Any one who takes up the study of his own birth-horoscope, with some assiduity, will be able to demonstrate by numerous facts, looked up by himself, that Astrology is true, — is founded on facts in nature.

To this end it is positively necessary to know the exact time of one's birth, and as, for the last half century, the hour of birth had to be filled in at the registry [1]), one might go there for inquiry.

Next you will have to obtain an ephemeris [2]) for the year in which you were born; you may then cast your own horoscope and study it. You will find how extremely interesting this study is!

Those who know by research and experience, how much our life, our doings and dealings, our moods, in fact, all that happens in the world, is influenced by the powers that work in the Cosmos, often wonder how it is possible that a science such as astrology, which comprises the study of those cosmic powers, has relatively so few students and so many opponents. It *is* strange, for it is easy to show the truth of astrology practically, to any one who wishes it.

One reason of astrology being discredited is surely to be found in the rubbish brought into the market under the name of astrology and

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[1]) This is the case on the continent, but not alas, in Great Britain, where date suffices.

[2]) Raphael's Ephemeris for each year, price 1 Sh. per year. Published by W. Foulsham & Co, London.

planetlore, but having nothing whatever to do with it in reality. In every branch of science, however, fraud and charlatanism are to be found.

But the principal causes are the dogmatism of modern religions and the rapid development during the last centuries of materialism, which has brought man to accept only that which he can observe with his three-dimensional senses [1]) and explain through well-known physical laws, regardless of the cause, the foundation of these phenomena. We need not accept anything supernatural in astrology, — according to this doctrine also everything happens along natural and unchangeable laws; but also it teaches us that in the Universe laws operate of which we still know very little; we see them in their outward results, but so far we can only guess how they work. For this reason astrology is for the greater part an empirical science, — it is founded on observations which have been made for centuries.

Astrology begins to gradually draw the attention of the public, of late. In the United States there is already a University of Astrology, where one may graduate in this science, and the time is coming when the elements of astrology will be taught in schools as a part of cosmology, and for England as well, that time will come, however conservative the English may be. Is it not far more useful for a child to understand something of life in the Cosmos, than to be able to give the exact date of the settling of Flemish weavers in Pembrokeshire, or to know on which day for the first time the eldest son of the English sovereign was called Prince of Wales?

What great a part astrology might play in the sphere of education, — in self-education as well as in the hands of parents and teachers! By going carefully through the children's horoscopes, they would get to understand their pupils better and realise that under certain planetary influences they could scarcely help acting in an unusual manner and thus many an unjustly inflicted punishment will be left aside.

Every child bears at his birth his own characteristics in him, and these will never change, — they are inseparable of his individuality — and this the pedagogue has to take into account, if he wants to make of a child what can be made of him. And for this, accurate knowledge of his characteristics and talents, on which his horoscope throws light, must show the way. As things often are now, failures are made of them; — ignorant of the laws, they try to lead the child in a direction not meant for him, and the natural talent gets suffocated. Yet, it will assert itself later, but only after much disappoinment and failure.

The material sciences, however far advanced, are still far from being complete, and moreover deal with the outer side only; — to the Foun-

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[1]) By three-dimensional senses we mean the physical senses, by which we can only percept that which is physical — in length, breadth and height. Our astral and mental senses, however, allow us to make observations in higher dimensions; — they allow us to see through physical matter.

dation of things — the real Cause — they do no penetrate and they are not as yet sufficiently advanced to set themselves — with some ground — up as competent judges of the occult sciences.

We may respect the great progress of the material sciences, and apply ourselves to them with the greatest interest, if we still bear in mind that they are far from being omniscient and that to a high degree it is narrow and conceited — and in the true sense of the word "unscientific" — that a great thinker like e.g. Häckel, the German "Darwin" puts his professoral veto on theological, cosmological, teleological and ethnological proofs of immortality. Not everything can be reduced to a palpable „scientific ground."

Though the astrological influences do not fall beyond the sphere of natural laws, they do fall beyond the circle in which our sciences of nature move and therefore material scientists are incompetent to put their veto on them. How often are the material scientists compelled to change their theories and hypotheses, in order to accept in the end that which, centuries ago, was acknowledged to be true by the occult science? We need only point to the atom-theory which has been altered repeatedly and the theory of vibrations. And likewise it will happen with chemistry, the great number of elements will melt together into the one Ur-element that Occultism has, and of which the other elements are only vibration-proportions. Occult Science has always been some centuries in advance of the material sciences; it is the mother of those sciences and the mother of religions as well; for it contains the esoteric, the inner side of all religions. And astrology is a part of the occult sciences.

All religions are based on the esoteric doctrine and are the different, outer (exoteric) expressions of it. However much they differ, they are all necessary; for all men have not evolved in the same direction, each differs in his conception of truth. His present conception serves him as long as it is needful to his evolution. After that he searches, — guided by intuition — in another direction.

Change of conception in religion should not always be ascribed to inconstancy; it is often the consequence of moral and intellectual growth.

All religions are views upon the great castle of truth, seen from different angles and through a more or less dense veil of dust. All reveal to us one side of the Universal Truth, but in proportion to the veil, more or less hazy and twisted. They are all, however, useful and needful to their followers.

The occult sciences, which give us the key to many mysteries of life and evolution, were wrapped in a shape, comprehensible to initiates only, — and this is to a sense the case with our Bible as well. This is not only for the reason that humanity as a whole was not yet ripe to understand the truths which they contain, but also because the initiates were officially forbidden to speak of them, during the long time of persecutions to which they were exposed. So they kept their wisdom for humanity in this way.

In *Papus* [1]) works a passage alluding to this runs as follows: *"Quand, par suite des persécutions du pouvoir arbitraire, les initiés furent obligés de sauver les principes de leur science, ils composèrent d'après les astres un livre mystérieux, résumé et clef de toute la science antique, et livrèrent le livre aux profanes sans leur en donner la clef. Les alchimistes comprirent le sens mystérieux de ce livre et plusieurs de leur traités, entre autres les douze clefs de Basile Valentin, sont basés sur son interprétation. Guillaume Postel en retrouva le sens et l'appela "la Genèse d'Henoch"; — les Rose-Croix le possédèrent également... On trouvera des developpements à ce sujet dans les derniers chapitres du "Rituel de Haute Magie", d'Eliphas Levi."*

Thus this science, predestined to be the guide in our life and to light the world with a gigantic flame, has been smouldering like a little spark under the ashes, and things have come to such a pass that many study astrology secretly, because they fear to be regarded as half-mad by those friends who hold a different opinion.

Well-known Men who have studied Astrology.

It will not be superfluous to begin with a few historical notes, in order to show how, through all times, there have been eminent men, whose names sound throughout the ages, who believed in astrology and devoted their lives to this study.

We will not give long lists of famous Arabian, Chaldean and Egyptian astrologers, seeing these do not mean much to the majority of people. We will only mention the names of *El Batani* and *Aboul Wefa* who compiled tables for calculating the tangents and cotangents. The Arabian astrologers seem to have been the first that used the sinus in their calculations. Astronomer, astrologer and mathematician were at that time united in one person. [2]) The first *written* scientific works on astrology are by *Claudius Ptolomy.* He wrote in the year ± 126 A.D. his well known four books on the Influence of the Stars. The books are called: the *Tetrabiblos* or Quadripartite. The third and fourth book contain "the Study of Births". Ptolomy was a follower of the Alexandrian school; he was highly celebrated during the reign of Adrian and Antony Pius. He corrected the existing tables of the fixed stars and drew up new tables for the movement of sun, moon and planets. Thirteen books contain the famous *Ptolomaic System.* He seems to have founded his system of astrology,

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[1]) Papus (pseudonym Gérard Encausse) Science Occulte (Traité élémentaire). In this work on p.p. 145—150 a very clear representation is given of the way in which such a "livre mystérieux" came into existence and you will see by it how absolutely impossible it is — without knowing the key, — to understand such a book.

[2]) Lord Bacon says regarding this: "It shows very little common sense to classify astronomy among the mathematical sciences; this classification does harm to its dignity." Bacon — de Dign. et Increm. Science (I, III, CIV).

which the Tetrabiblos contain, on the books of Hermes, the first great Egyptian astrologer who lived before Moses.

In Persia there lived, during Darius Hystaspis' reign, the astrologer *Gjamasp,* surnamed *Al Hakim,* — the Wise One. He was the counsellor and friend of the king; and of him it is told that by astrological calculations he predicted the coming of Jesus and of Mahomet. He also predicted that the religion of the Persians, which was based on magic, was doomed.

In India, China and Egypt, later on in the South of Europe as well, astrology was highly renowned.

Of the Greek astrologers we need only mention the names of *Anaximandre, Anaxagoras* and later *Pythagoras, Plato, Aristotle, Procles.* A saying of Hippocrates is a.o. "that the man who is ignorant of the science of astrology, deserves the name of fool rather than that of physician."

The astrologer *Nigidius Figulus,* friend to *Cicero,* predicted at Octavius' birth, that the latter should become ruler of the world.

We know that the ancient Persians, Babylonians, Assyrians, Chaldeans and ancient Egyptians studied astrology, and that they performed their deeds of some importance, at times indicated by astrological calculations to be the most favourable. History shows us how great a power the priest-astrologers obtained by this knowledge; — even monarchs felt dependent on them. Would this have been possible if their prophecies had not proved irrevocably true, — if their knowledge were only show and their predictions fraud? Reason answers this question decidedly in the negative. These priests had moreover great *astronomical* knowledge. A proof of this may serve: the calculation of the regularly recurring eclipse of the sun and moon are still made by means of the *Chaldean Zaros.* Our present day astronomers could not correct this formula.

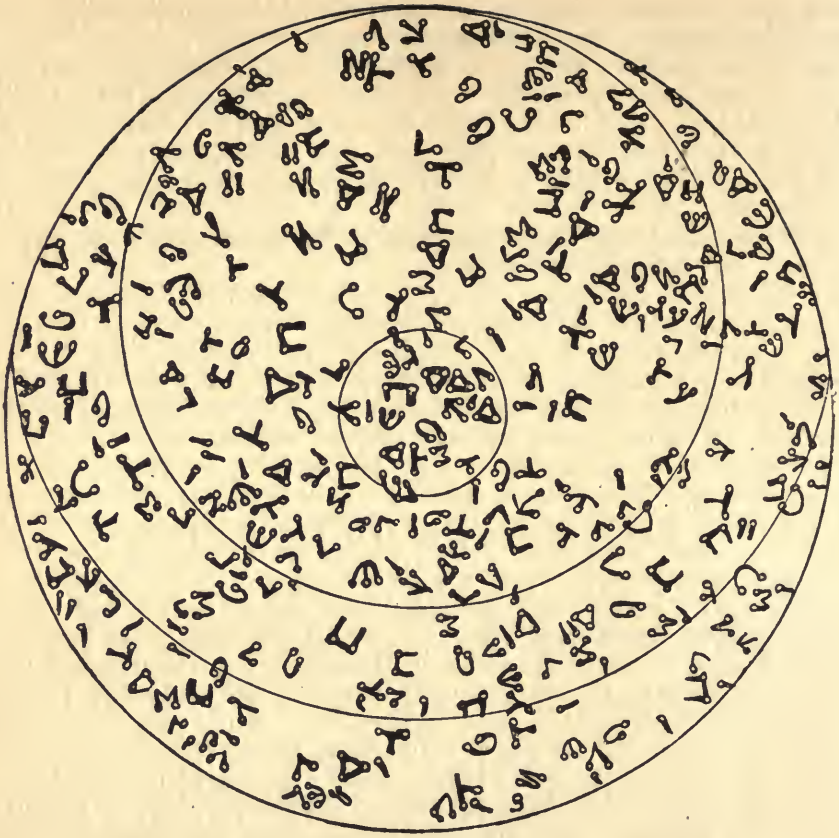
It was chiefly the Arabians who brought astrology to the West, though it is probable that long before that time Egyptian astrologers introduced it in Europe.

The Egyptian astrologers were the trusted counsellors and friends of the reigning kings; — it was in fact they who ruled.

The ancient Jewish books, the *Kabbalah* and the *Talmud* are altogether based on astrological principles. Here a great part is played especially by the value of numbers of the planets and of the letters of the Hebrew alphabet. Of the books of the Kabballah it is especially the famous *Zohar* which preaches a wonderful philosophy of life in the Cosmos compared to and connected with that of man.

Andrzej Niemojewski says: "The great Book of Revelation which that illumined Soul read, was the Heavens, the Stars were Lettertypes, the Words Constellations, and the Chapters Astralperiods. And one reads there, that Humanity shaped its earthly Order after the great Timepiece of the World, and modelled and corrected its philosophy, its ethics, its social ideas after it."

In Pythagoras' school the knowledge of mathematics and astrology



An ancient Jewish Stellar-Chart.

were compulsory, the latter especially being studied in connection with sound and number.

All old occult manuscripts, among which our Bible may be numbered, are full of astrology; and if Moses forbade the study of astrology, it was most probably only by reason of the unscientific way in which it was studied. It was much more difficult in those days for one to make use of astrological tables, education not being so common as to day; hence there was as much deception and pretence to fortune-telling as to day, nay more so, as the age was a far more ignorant and superstitious one. It was this abuse and charlatanism which Moses forbade.

The astrologers *Thracyllus* (father and son) were the counsellors of *Tiberius* and *Nero*. Of the father a peculiar anecdote is known, mentioned by Tacitus and Plutarch. Thracyllus knew too much of the secret thoughts and plans of the emperor Tiberius and the latter tried to get

rid of him. He took him a walk on a high wall with the purpose of throwing him off. And he asked Thracyllus if he knew everything concerning himself. "Yes" was the answer. "I know that I am in great danger of life but Your Majesty as well; for I know also that you will outlive me only by 24 hours." The emperor who had an implicit belief in Thracyllus did not carry out his intention.

Thracyllus, the son, predicted *Nero*'s future imperial dignity.

M. Champollion, found, in one of the Ramses-tombs, dating of the 19th and 20th Dynasty (1400—1133 B. C.), an astrological table of houses, which clearly indicates the accuracy of their calculations. They knew the relation between the twelve signs of the Zodiac and the several parts of the human body.

The British Museum contains a number of horoscopes written on papyrus. The Egyptians made their predictions chiefly according to the so-called secondary or moon-directions.

Plato, Socrates' pupil, studied the influence of sun and moon on the formation of both sexes.

Heraclites, a pupil of *Plato* and *Aristotle,* wrote a treatise on the Hyleg in the horoscope and on the influence of the sun as life-giver.

Europe received its civilisation from the east and also the science of astrology as we already saw. From Greece and Italy it penetrated into the other countries of Europe.

One of the best-known Christian astrologers is *Paul the Philosopher* (± 850).

Among the popes we find several students of astrology; e.g. *Pope Sylvestre* (992—1002), *Pope John XX* and *John XXI* were keen astrologers.

Thomas Aquinas says: "The celestial bodies are the Cause of all that takes place in this sub-lunar world. They influence the human actions directly, but not every action caused by them is inevitable." (Summa, Quaest XV, art. V).

Further the famous *Albertus Magnus,* bishop and architect who wrote a symbol-system which is held in high honour with Freemasons. He says a. o.: "All that nature and art produces is driven by celestial powers. The signs in the sky and the celestial bodies existed before all other created things and therefore influence all that came into existence after them, etc."

We may mention: *Roger Bacon, Guido Benati,* court-astrologer to Frederick II. And *Petri Abano* or *Francisco della Stabili,* friend to Dante, *John de Luna, Cardinal Peter d'Ailly* (1350—1425).

Dante, whose words: "Only follow your star, the haven of glory awaits you", are well known. In another passage he says: "Astrology is the most sublime, the noblest science, without any faults."

Giordano Bruno, Ruysbroeck, Jacob Boehme and *Spinoza,* believed in astrology. Further *Hieronymus de Manfredi,* professor of medicine at the university of Bologna (± 1460) who a.o. combined astrology and medicine.

Johann Stöffler, professor of mathematics at Tübingen, computed the exact date of his death, which was to take place by an accident. By inviting friends and staying quietly at home, he tried to evade the possibility of an accident. In a dispute, however, wishing to prove his arguments, he went to a high book-shelf, to seize a folio-volume, — he fell and got a deadly wound.

We may mention the names of *Melanchton* and *Johann Müller.* The former wrote a. o. a preface to a work of the astrologer Schonez and delivered lectures on astrology.

Tycho de Brahé (1546—1601) tried to raise astrology to a religion. He says e.g.: "The stars rule the lot of man, but God rules the stars." He was however not blind to the abuse, made of astrology.

Paracelsus studied especially the influence of the planets on the vegetable and mineral kingdom and discovered a large number of medicines, by comparing the microcosmos (man) to the macrocosmos (our solar system), led by logic and intuition.

Keppler, the famous astronomer was an astrologer as well. It is universally known how he predicted to *Wallenstein,* at that time young and unknown, his future glory. He predicted several details concerning his career, the enemies he would make, his eagerness for fame and glory, his marriage and financial circumstances and the exact day of Wallenstein's death.

Of *William Lilly,* the well-kwown London astrologer it is known that he foretold the great London fire in 1666. His astrological works are still being studied.

Pico de Mirandola, a fierce opponent of astrology, gave at his death the most striking proof of the truth of astrology, for he died at the exact hour that the astrologers had predicted.

Dr. John Butler, another opponent of astrology, who in order to be able to oppose it with more success and to show its weak points, took up the study of astrology, changed tactics after that study, viz. instead of attacking astrology as he originally intended to,..... he wrote a book to show the truth of astrology.

Professor *Max Müller* once said, that many of our greatest men of intellect studied astrology, but that the majority of them never expressed their opinion on that point for fear of being ranked with the quacks in this line, — the so-called astrologers and the fortune-tellers.

Francis Bacon, baron of Verulam, one of the greatest minds of his time, believed in planetary influences, just like *Isaac Newton,* the great researcher and thinker. He defended astrology against the astronomer Halley by saying: "I have studied the subject, Mr. Halley, you have not!" Newton never expressed his opinion on things he was not certain about. His great caution in this direction is as well-known as his enormous scientific merits.

Of the German astrologers we may mention *J. W. Pfaff.* He vehemently protested against the neglect of astrology and wrote a treatise

on Napoleon's death, which was to coincide with a conjunction of Mars and Saturn (May, 5th, 1821).

Leibnitz studied astrology and believed in it. That *Goethe, Shakespeare,* and also e.g. Sir *Walter Scott* believed in astrology is not to be doubted.

Valentin Weigelius, in his "Astrology Theologized" (1649) calls astrology the light of Nature; "it comprises everything, all sciences, arts, branches of knowledge, qualities and conditions of body and spirit and further all conditions and occurrences in the Universe. Everything takes its origin in the planets, and according to our using or abusing the influences, we feel them to be good or bad." He says that astrology and religion ought to go hand in hand and that the study of the Macrocosmos (the Universe) as well as of the Microcosmos (man) is meant by it. "What is outside us — in our surroundings — is also in us and the expression: "a wise man rules his stars," does not allude to the stars in the Macrocosmos, but to those in the Microcosmos. The sky of the Macrocosmos with its perpetual revolution corresponds exactly to the inward sky of the Microcosmos." The last is, as it were, a microscopic reflection of the first in all its changes as well.

It would be easy to enrich this list with a large number of names of enlightened thinkers who all studied astrology, but for my purpose the above-mentioned names will suffice.

Is it astonishing that he who has fixed his opinion by more or less thorough study and research, — compares the general public to a colour-blind man, who is positive that red and green are the selfsame colour?

Those who ignore the influence of the planets, *without preceding thorough research,* are simply guilty of pedantry, [1]) seeing that they prefer their immature, rash judgment, founded on tradition only, to that of great thinkers, who throughout all ages have devoted their lives to the inquiry after the effect of powers of nature, little known as yet.

We say once more, *investigate and you will find the truth of it affirmed in your own life.*

It would be highly interesting to collect particulars, at the registrars' of people who were born at exactly the same time and the same place. If the data of births were correct, one would find that such lives were remarkable in their similarity.

In history several cases of this kind are known, among which the following characteristic example:

In a paper of 1820 is mentioned the death of Samuel Hennings, who was born on June 4th 1738, at the same moment as King George III, and at the same place, St. Martin. He came into business in October

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[1]) Among these we may count prof. Franz Cumont who a few years ago opened a campaign against astrology, put down in his work "Astrology and Religion among the Greeks and Romans." He bases his work on the standing-point: "The starting-point of Astrology is, of course, a *belief.*"

Wrong, professor! The starting-point of Astrology is *observation.* If the basis of a work is false, we may leave the conclusion out of account.

1760, when George III mounted the throne. He was married on Sept. 8th, 1761 just like King George, and after both lives had gone quite parallel, both died on January 29th 1820, at the same hour. They had the same number of children, of the same sex.

The Laws of Karma and Reincarnation.

Of these two laws, which, according to Theosophy rule the Universe and therefore man, a brief explanation is desirable.

We give in a few words the leading idea of these two laws, because they spread some light on the cause and the substance of the planetary influences. For the study of astrology it is absolutely *unnecessary* that one believes in *reincarnation.* Astrology needs no foundation of belief, astrology only asks thorough inquiry and this is inevitably followed by "believing" ("knowing"). I know a number of men who do not believe in reincarnation, yet nevertheless are convinced astrologers, though, in my opinion, they will after continued study acknowledge both these laws.

The law of Karma [1]) is not likely to be a stumbling block to any one. What rational being does not accept the inexorable law of *cause and effect?* We see the proofs of it daily, round us.

Reincarnation is difficult to prove, — one can become convinced of the truth of this law by logical reasoning only; for what somebody else thinks to have seen or experienced of former lives, is no proof for us personally.

The *Law of Karma* or of cause and effect, teaches that every action, every thought, carries its inexorable consequence with it; and for man, this consequence, this reaction, can be shown in the present or in a following earthly existence. So he creates, in his present life, the condition of the future, and the conditions of the present are the product of his actions in former earthly lives.

Man, the individual soul, the Ego [2]) is, after a certain period *born*

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[1]) The word *Karma* means "action", which will later on become clear when we speak about the meaning of the ☐ aspect.

[2]) What is the Ego?

The occult science tells us that the Ego, the I, the Higher Self, — all of them names for the same Principle — is the God who lives in man; speaks when the soul acknowledges to be an I; in other words, it is the Divine spark *in* us, without, however, being God himself.

Dr. R. Steiner says as to this: ...."By that which precedes the misunderstanding that the occult science asserts that the I is one with God, is likely to arise. But it does not assert at all, that the I is God, but that it is of the same nature and the same substance as God. Does anybody assert that a drop of water taken from the sea is the sea, when he says that that drop is of the same substance as the sea? If one likes to use a comparison, one can say that the I is related to God, as the drop is to the sea. Man can find something divine in himself, because his inner substance is derived from that which is divine."

anew in a material body, which latter serves him as an instrument for observation and action, — to have experiences which he cannot learn on the higher — astral and mental — planes. This being born again ought *not to be mixed up with transmigration of souls,* of which is said that a human soul can pass into a lower creature. *There is no regression,* but continuous evolution. We see this everywhere in nature. Man is born as man, and remains man, though in his former periods of evolution he had to go through the mineral-, plant- and animal condition, which does *not* mean that he was a mineral, a plant, or an animal. There are higher, no lower conditions to be reached by him; except in very rare cases. We must go along with the current of universal evolution on earth and we can only delay our own evolution, in spiritual and moral sense, by our thoughts and actions, but check it, we cannot. We shall see presently how we, by means of astrology, become able to take our evolution in hand, so that we, instead of being stragglers, get more and more in the front rows.

Every man has several weak points in his character and he feels intuitively that it is his moral duty to take up the hatchet against these faults, which, as occultism teaches, began for the greater part in former incarnations when he knew less of the cosmic laws than now. However low man may be morally, there is something in him which tells him what is good or bad, however much the conceptions of good and bad may differ with the many races and nations; — for until man attains *Perfection,* these conceptions are only relative. His standpoint in evolution points out to him the correct place where he has to be and that standpoint, combined with the good and bad consequences created in former lives, determine his place and rule of conduct in this incarnation.

We usually speak of good and bad Karma, though the terms harmonious (△) and inharmonious (□) karma would be better. There can be no question of bad, because aim and final result are *harmony.*

So at a certain time, man becomes conscious of his duty to try and conquer his lower nature with all its faults and bad habits, until he no longer is the slave, but becomes the master. According to his success in this, he not only becomes gradually the ruler of his own destiny, but also, in time, he obtains the mastery of the mineral, vegetable and animal kingdom and of the forces of nature which play a part in them. But in order to become the master of nature, he must first have conquered himself, i.e. he must be able to look upon his lower nature — the non-self, — *unselfishly* as that which is transitory and so subservient to the higher self, which is constant, universal — the Ego.

This is the final purpose of our earth-evolution and — whether we want or not — we must go along with this earthly growth. As we have seen, we can co-operate and oppose. In the first case we bring ourselves in harmony with the Cosmos, i.e. the Source of all life, in the last we shut this Source off to ourselves and that means disharmony in the functions of our physical body, disturbances in our thinking, feeling,

and will, and at length it means the death of our physical instrument — our material body.

With the death of the material body man is deprived of the organs of observation and action *on the physical plane,* and so this matter disappears from his sphere of observation, — he wakes in a world, previously invisible to him, the *astral world,* which permeates the material world. The astral world therefore is in the same place, but invisible to the organs of his material body.

He dwells now in the astral, or emotional body, with astral organs for observation. He already possessed this astral body during his earthly existence, but he could not then consciously make use of it, because the material body thwarted him. The duration of his abode in the astral world, with its various spheres, is determined by the moral standpoint which he occupied during his physical existence — and at the end of it he also dies on this plane and he becomes conscious on the *mental plane,* which permeates both the astral and the physical sphere and so is in the same place. His body or vehicle is here the *mental body* which was already present during his earthly and astral life, but undeveloped. In this mental sphere, the true abode of man, he assimulates the experiences of the two preceding states; and these are transmuted into characteristics and potentialities, which combined with those obtained in former lives, must incarnate with him in a new body when the time has arrived.

So man has three bodies: the *physical,* the *astral* and the *mental* which correspond with the three worlds: the physical, the astral, and the mental worlds, which we therefore may regard as *the three bodies of the earth.*

It follows that man has already in his earthly existence a body for each of these three worlds.

Thus man (the Ego) is many times born in a different physical body, with long intervals, during which on earth the conditions change continuously. Thus does he undergo many-sided experiences.

The laws of Karma and Reincarnation rule our whole life; without them we cannot imagine a rational explanation of the different phases in our existence, nor answer the question why one is born in the deepest wretchedness with a bad character, a sick body, in surroundings where any moral progress seems impossible, whereas another sees the light in luxurious surroundings, which offer him all opportunities to develop; while at the same time he enjoys a healthy body and an excellent character. Are there greater contrasts imaginable and is there a reasonable explanation to be found without accepting the inexorable, but just law of cause and effect and the law of reincarnation?

But this is not the place to dwell at length on these things, for further study I refer to works on Theosophy. A few words, however, on these important points in question I thought necessary, because, in my opinion, they are to a certain degree inseparable from astrology;

in order to understand the one well, the other is necessary. They supplement one another.

"Astrology is the *"how"* of life, Karma the *"why"*."

The Use of Astrology.

From that which precedes, it becomes clear to us, that in order to find harmony, we must learn in our present physical existence to have our *lower self,* with all its desires and habits, ruled by our conscience, correctly speaking our *higher self,* which is our real being. That higher, true self, struggles to conquer "the dragon," the lower self, by which it gets the opportunity to re-unite with its divine Source.

What is it that astrology teaches us? It shows us clearly the *weak points of our character* in all their nakedness, — no hidden corner of our character need escape us. Astrology teaches us how, by calculation, to find the time *when* these weak points in our character will be liable to manifest, and so we can arm ourselves beforehand and stand firm towards that time. In this way we can together with other methods such as meditation, self-communication etc., warn off these disturbances in our physical and spiritual health.

Further we can find, by calculation, for what kind of activity certain times are most suitable, — we learn to make the most of our time, and, because we choose the fittest time for our work, we give the best we are able.

How astrology enables us to understand our fellowmen better, and therefore, to treat them with more tolerance, I have already observed.

Everyone has weak spots in his character, and he who has the habit of criticising and slandering his fellow-men, is blind to his own faults, and for this reason does not advance one step in evolution.

Of incalculable use artrology may be *combined with the medical science.* Those doctors, who, in their profession, use astrology in diagnosing, in administering medicine, in operating upon their patients, etc., at points of time astrologically suitable, know this from experience. The number of physicians who study astrology is already very large in the United States, and increases steadily.

All that happens in nature and its subdivisions is the outcome of natural laws and powers that work in the universe; and by studying carefully these cosmic powers, we learn what we have to do and to leave undone in order to live in harmony with these powers.

From the history of the ancients we learn that in early times, medical and occult knowledge including astrology, were united in one person, the priest-physician. Of this we find traces throughout the middle-ages, but the astrological knowledge we see recede more

and more into the background. It is a fact that at present we are rapidly progressing in opposite direction. The anathema, which suppressed this knowledge for ages, seems to be lifted.

The Aspects.

Aspect means: view, appearance; here literally, the way in which the planets look at each other, i.e. the phases of the planets.

We have to regard the aspects of the planets as the *x-rays of the Cosmos* which shine through us and bring the weak places of our characters temporarily to light. It is, as it were, a warning that something in one direction or another should be improved.

How is it that a certain relation between aspects, e.g. an opposition of the Sun to Saturn, causes a heavy feeling of depression with one, whereas with another it passes unnoticed? Because the former was born at a moment when e.g. the same opposition or an aspect of equal effect took place in the Universe, which caused his bodies to be responsive to the depressing and limiting Saturn-influence. His physical, astral and mental bodies are, as it were, tuned to the key which was then in the Cosmos. If the same tone, or a con-sonant of it, recurs to the atmosphere, the bodies react and the influence of Saturn is felt as depression or in general, limitation on the physical plane as well as in our thoughts and feelings. As this rate of vibation keeps altering through the rapidly changing positions of the planets and the twelve signs of the Zodiac in regard to the earth, it is evidently necessary to know the *exact* moment of birth, in order to make our calculations accurately.

So we must imagine that all that is born, all that is brought into being, receives, at the moment of coming into existence or of birth, *the impress of our planetary system as it is at that very moment,* and as it is in relation to the spot on earth where this birth takes place. This is true not only for man, but also for animal, plant and mineral, and it is true as well for all that we begin, — for every new activity or enterprise, for every new thought which is born at a certain point of time. Hence we see how important it is to select the correct time in starting new enterprises.

Not that one can make a success of something wrong or evil by choosing the best time to commence; the statement which precedes merely says that by choosing a bad time one accumulates difficulties. In choosing the right time one goes along with the current, so to say, and therefore remains in harmonious condition.

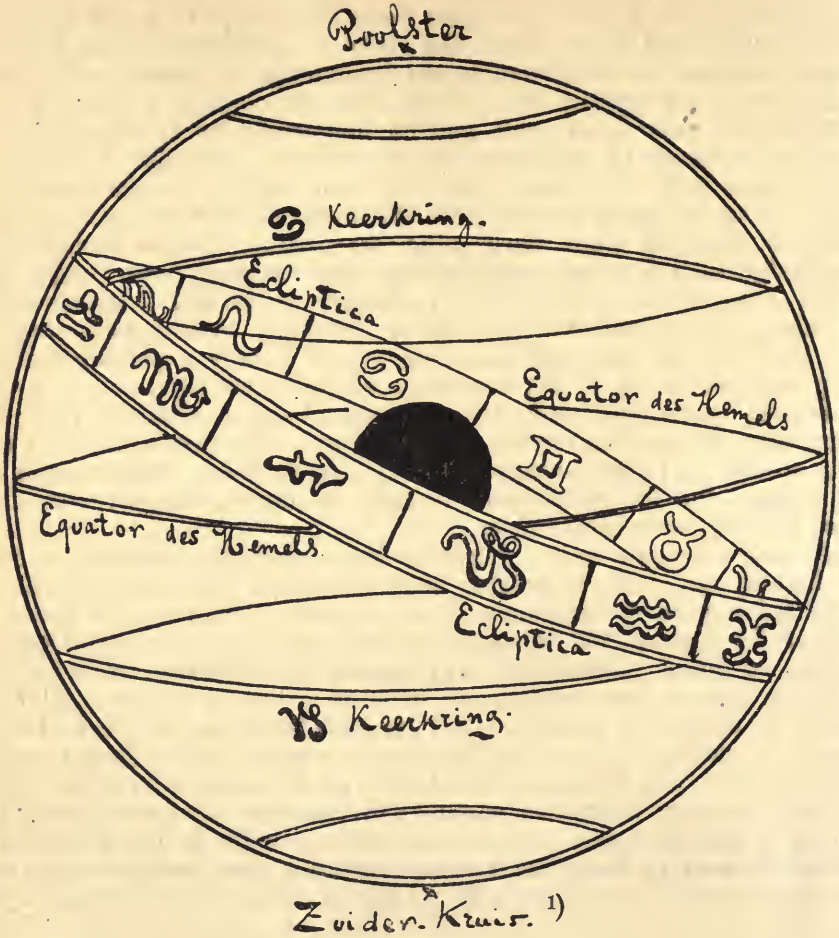
Strong and Weak Natures.

Timorous people, the type who cross the bridge of adversity before they reach it, had better leave the study of astrology to stronger characters, because on these people the knowledge of future "bad" aspects might have a paralysing effect. They lack the courage and strength to struggle with their lower self, and by their fear they would only strengthen the influence of the planet. It is scarcely advisable to acquaint such people with something regarding "bad aspects" in the future. That there are natures who cannot bear the truth, is however, no reason to withhold the truth from those who are strong. On the contrary, the knowledge of it is of incalculable use. The weaker ones, might also derive force from it, if they only thought of the good aspects which are sure to come and will help them. Astrology teaches how long the bad time should last, and knowing that it is only a passing cloud, a temporary darkening of the sun, they will gain strength.

Among those who study some branch of occult sciences there are many who say selfconsciously: "Astrological influences cannot do anything to me — I have outgrown them." To be sure, these people do not realise the full significance of their words and moreover they are blind to their faults and foibles.

No one ever rose to the height of being above these influences! Even the highest Ego, who incarnates on this earth of his own free will, has submitted himself to limitations. They influence all of us, the lowest as well as the highest, but through the latter they will be expressed in another, a more harmonious way, that is te difference. For him also, however, it is of the greatest use to know when he will be subjected to certain influences, when he will be best fitted for one kind of work, when for another. He will be able *to use these influences for his benefit;* for what else does the expression: "to rule one's stars" signify but to use the planetary influences in the right direction, for one's benefit. The influences tend to make us — by certain old faults in our character — act in this way or the other but we need not give in slavishly, we may rise above them. Therefore, is it not highly useful to be fore-warned?

The Cosmos.



Astrologically speaking the Cosmos consists of the Sun (☉), the Moon (☽) and the planets Mercury (☿), Venus (♀), Earth (⊕), Mars (♂), Jupiter (♃), Saturn (♄), Uranus (♅) and Neptune (♆).[2]

We do not take into account the Asteroids or Planetoids and the Meteorites, because they do not influence present humanity perceptibly; neither the Comets, because we know so little of their influence. We also neglect the moons of the various planets, the influence of which

[1]) Poolster = Pole-star; Keerkring = Tropic; Zuiderkruis = Southern Cross; Equator des Hemels = Equator of the Heavens; Ecliptica = Ecliptic.

[2]) In Holland the symbol ♀ is also used for Uranus; and for Neptune ♆.

is not to be taken into account. Our moon only forms an exception: by her short distance from the earth, and especially because she was one with the earth before her separate existence, she influences it and all that is on it, very strongly.

Our whole planetary system moves in retrograde direction through the twelve signs of the Zodiac, which like a gigantic ring encircles our Cosmos with numerous other solar-systems. All these solar-systems revolve round one *Central Sun,* which is supposed to be in the constellation Pleyades (Alcyone).

Our solar system wants 26.000 years to revolve 360° through the 12 signs of the Zodiac. This is called a cosmic year. Our planetary system is now in Aquarius which sign it has recently entered, and where it consequently will remain $\frac{26000}{12} = 2160$ years.

This movement is in opposite direction to the order of the 12 signs of the Zodiac and is called in astronomy the Precession (i. e. backward movement) of the *Equinox.* The velocity of this retrograde movement is about 50″ a year.

As all planets revolve round the sun and we observe them from the earth, we see the sun and the planets successively pass through the 12 different signs, and with greater velocity when they are closer to the sun; in the order in which the planets are placed above. The moon, however, surpasses the fastest moving planet (Mercury). It does not only move with the earth once in a year round the sun, but has a revolution of its own round the earth which takes only ± 28 days. When the planets are being treated, these velocities will be spoken of at greater length.

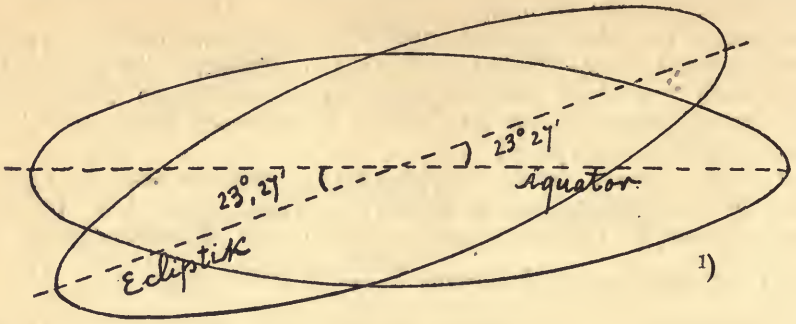
There is also an *apparent movement* of the 12 signs of the Zodiac as well as of the planets and the moon — to know, the movement caused by the revolution of the earth round its axis in 24 hours. Through this revolution round the axis, the whole sphere, passes in 24 hours each point of the earth's surface and thus every two hours (on an average) there will arise another sign of the Zodiac on the eastern horizon.

For some readers a short explanation of certain terms, used in cosmology, will not be superfluous; for we have to use these terms repeatedly, if we want to do without unnecessary definitions.

The *celestial equator* is an imaginary circle drawn at the heavens (round the earth), in the produced part of and parallel to the earth equator.

The *ecliptic* is an imaginary circle drawn at the heavens round the earth, which intersects the celestial equator at an angle of 23°, 27′. In this plane of the ecliptic move the planets including sun and moon. With a deviation of only a few degrees north and south of it, the planets move in the plane of the ecliptic, and so it is possible that two planets at certain times seem to be in the same place in the heavens (conjunction), and at other times form certain angles (aspects) with the earth.

To this angle formed by the ecliptic and the equator, we owe the seasons in the temperate zones and the monsoons in the tropics.



[1])

The deviation north and south of the ecliptic is called northern and southern *declination.* When two or more planets have the same declination, no matter whether one is north, the other south, or both the same declination, they form also an aspect with each other and this aspect is called a *parallel.* The calculating of the aspects is the foundation of the astrological technics.

We take the earth as the centre of the cosmos in our calculations and the astrological tables for calculating the planetary positions and those of the Zodiacal signs are founded on this. So that we work *geocentric* astrology (Gea = earth), in contradistinction to *heliocentric* astrology, which considers the sun (helios) as centre when making calculations. The latter is to be looked upon as only an attempt to see the astrological influences from another point of view; it has given but unsatisfactory results so far. Perhaps it will promise fair for the future.

It is altogether logical that man, on account of his being a part of the earth, takes the earth as centre when calculating astrological influences.

The astronomers often reproach the astrologers for doing this they assert that the latter follow the old *Ptolomaic System,* whereas Copernicus clearly proved that the sun is the centre round which all planets move. What does it matter after all, if only this is taken into account in the calculations. Every one looks upon himself personally as the centre of all that surrounds him; which is natural to him, and he is also prone to do so with his planet, the earth, however much this disagrees with the phenomena his physical eyes witness.

Astrology is, as it were, the psychology of astronomy, and just as a vast field of psychology lies fallow, so it is the case with astrology. Both promise fair for the future.

In astrology we use the so-called *sidereal time,* to which we have to reduce the local time for our calculations. If we did not do so, we

[1]) Aquator = equator, Ecliptik = ecliptic.

should make a mistake of about 4 minutes for every 24 hours. For while the earth revolves once, the sun moves forward about one degree in the Zodiac; — so in order to see from the earth the sun exactly in the *Zenith* or, put otherwise, in the *meridian,* the earth has to revolve one degree more than 360°, which lenghtens the day $\frac{24 \times 60}{360} = 4$ minutes. That is why the so-called *astronomical day* is not 24 hours, but 24 hours 4 minutes, whereas the *sidereal day* is 24 hours exactly. So that 6 hours usual time = 6 hours 1 minute sidereal time.

In the astrological planet-tables (Ephemeris) the position of the planets is given for noon at Greenwich and for every day at noon and at Greenwich the sidereal time can be found. This will cause trouble only in the beginning. For all places on the meridian of Greenwich we have only to take into account the difference in time before or after noon; but for places on another degree of longitude also the difference in time with Greenwich must not be overlooked. Every degree difference of longitude makes a difference of 4 minutes in time. In places east of Greenwich, i.e. places with eastern longitude, it is later (the sun rises there earlier) and in those with western longitude it is earlier. E.g. San Francisco, which lies on about 120° western longitude has a difference of time of $4' \times 120 = 8$ hours with Greenwich. So when it is noon at Greenwich, it is as early as 4 a.m. in San-Francisco. (See example, calculation of a horoscope, page 92.)

For inserting the 12 zodiacal signs in the horoscope we must take into account the *latitude* of the place (distance from the equator), seeing that the signs rise more slanting according to the increase of distance from the equator, so that a certain irregularity arises. We need however not trouble about this, because the so-called tables of houses have been drawn up for different latitudes.

The image of the Cosmos, or as it is called *macrocosmos* in contra-distinction to the *microcosmos* (man), is impressed in *all* that exists in nature, so in the human body as well; hence the name microcosmos, meaning cosmos on a small scale.

We shall see presently that each of the 12 signs of the Zodiac corresponds to definite parts of our body. According to the different signs the planets are placed in at the moment of birth, and according to the positions of the zodiacal signs at the moment in relation to our earth, — the body of the native is shaped.

We must observe here that it is not so much the signs of the Zodiac which have that influence, as the *parts of the heavens in which these signs are seen.* The 12 signs were in exactly the places, respectively, in the time of Ptolomy, the father of astrology, but since that time the zodiacal sings have shifted a little (about 30 degrees) and this is no longer available. The astr. ephemeris takes this into account and therefore the astronomical ephemeris points out other planets places than the astrological.

Fate and Free-will.

(Harmony, Disharmony.)

The Sun is the symbol [1]) of *individuality* and its position in the horoscope indicates the nature of the limitations imposed on the inner man, the Ego. The sun, therefore, indicates the real man, who should guide and rule the lower dispositions, that which is animal. It is the symbol of the will, of the heart, and is positive. It is limited in its expression and opposed by the *personality* which is symbolised by the negative and receptive moon. The moon absorbs the influences of all planets that form an aspect with it and these influences combined with the signs of the Zodiac which produced them, form the limitations of our personality and these limitations hinder us from giving expression to that which the sun expresses in our horoscope. The moon symbolises the intellect. Only when intellect and heart cooperate, we might expect harmony of spirit, soul and body.

In the horoscope, the body is represented by the ascendant i.e. the sign which at birth is rising upon the eastern horizon, and the three (☽, ☉, +) combined we find back in Mercury (☿). It is the mission of ☿, the symbol of mental thinking, to bring home that which the Cosmos sets to be learned. Not before we have fulfilled that through ☿, the moon and the ascendant can no longer darken and limit our real Being. Then the ☉ will rule ☽ and +, whereas in ☿ the ☽ plays the chief part.

In ♄ the cross (+) is placed over the ☽, i.e. the soul is limited in its expression by matter. ♄ is the symbol of limitation and where Saturn is in bad aspect to sun or moon, this limiting influence is expressed as melancholia, fear, care, coldness etc. This is especially the case when the moon and Saturn are in bad aspect. A good aspect of sun or moon and Saturn is a great help. Saturn is the planet of Karma and where that is not overcome, no rising is possible. Saturn is the purifying power which possesses us and works in us, before it is given to us to lift our consciousness. Nobody gets to that without Saturn's guidance. It is the *"Watcher on the Threshold"*, — symbolised in the Bible by Satan. In astrology it is called "the greater evil" opposed to Mars, "the lesser evil", symbolised in the Bible by the Devil. So we see that evil is relative and serves to make us wiser by hard experiences and prepare us for a higher state of consciousness.

The vehement appearance, therefore, of the depressing and limiting Saturn-influence in anyone's life is usually a token that the time for higher spiritual development has come. It is, as it were, a feeling of home-sickness for the real Home. Man is born at the moment when the positions of the planets and signs are in exact accordance to his Karma and character and that point of time is in fact already defined by the moment when the sperm comes into contact with the ovum. This moment is called the *epoch.*

[1]) Symbology will be spoken of at greater length later on.

The rule of Hermes (See Chap. The Pre-natal Horoscope and Correction of the Time of Birth), already used by Ptolomy in correcting the time of birth, is still used for this purpose and the correct results it often gives is the best proof of the truth of the rule above-mentioned and we learn by it that birth happens according to fixed laws at a definite moment, — not before and not after.

This holds true for births having a normal course. And if a physician intervenes or if birth is delayed or precipitated through other reasons? With regard to this we can only guess. We might for instance, suppose that such an intervention occurs along fixed laws and that even the intervention is sure to be pointed out somehow in the horoscope. It will certainly be worth the trouble to gather information regarding this.

If we, therefore, know the exact time of epoch, we should be able to describe the character, the build of the body etc. of the child nine months before his birth.

To the degree we are in tune with the Cosmos, we have developed a *free-will* and we can rule the planetary influences; which means the influences come all the same and affect us, but by rising above them we may divert them into proper channels; — we are no longer slavishly subjected to them but rule them to a degree. Men high and low, moral and immoral, all are subjected to the cosmic influences, but in different ways. — When I speak in this sense about the highest among us, I don't wish to be understood wrongly. There are exalted individualities who in a sense have liberated themselves of the cosmic influences, but only through their will having become *one* with the will of the Logos, (the Creator of the Cosmos), in other words because they have become in tune with the Cosmos. And yet, I keep supposing, even for these highest among the high ones, that they — as long as they walk in a physical body and therefore needs must experience the limitation through this, — will experience a harmonious aspect of e.g. Jupiter as helping, beatifying and benificent and a disharmonic aspect of e.g. Saturn as depressing and opposing and limiting.

That for such exalted beings the conclusions regarding future aspects should be modified, does not want mentioning after all that precedes and need not be explained further. That this important point, however, seems often to be neglected even by famous astrologers, is again and again shown.

For the highest among us also the programme for this incarnation is in the main outlines drawn up, but they have more personal freedom to leave this line somewhat. They can do this without disturbing the equilibrium, without clashing with the laws in the Cosmos, for their will is one with the one Will that is the Foundation of the Cosmos and *that means evolution.*

The ordinary man can depart from his programme but very little, and so far as leaving his programme is permitted to him, to that degree his will has become one with the Will of the Logos. The highest

freedom therefore proves to be the greatest degree of being voluntarily bound to the Creator. Freewill of man depends altogether on his moral standpoint in evolution.

Everything in the Cosmos happens along fixed laws. "Is there no *chance?*", one might ask.

Chance is — within certain limits of course — the direct consequence of man's personal freedom, his freedom to leave his programme.

The evolution of the Cosmos moves along lines traced out by the Logos, and goes its unchangeable course. To the little personal will of each man is given precisely as much freedom as is consistent with the one absolute will of the Logos; — in as far as it is not contradictory to the harmony of the Cosmos. And by our weak personal will we call *"the chances"* into existence, which however at the same time become our greatest source of learning, for by these chances we clash and gain experience.

Chance becomes therefore a condition for growth of freedom; for by the slight chances we give rise to, through our actions, we learn to know our lower self better and to overcome it and hence arrive at *greater freedom.*

The freewill of the majority is in a bad plight, so that we can safely assert that the greater part of humanity is not able to give a definite direction to its life, which simply "is lived." Blindfold they follow their Karma and the attemps they make to take the helm in their own hands, are too weak to procure a lasting result.

Especially those who are strongly under the influence of the moon, are apt to let fate have its course, and many planets in watery signs make it worse still. (See watery, earthy, airy and fiery signs, page 33).

The greater part of the planets, especially the ascendant, sun or moon, in a *fixed* sign (will be more gone into later), indicates a stronger development of free-will.

A so-called bad planet, [1]) especially Mars in the Meridian and in unharmonic aspect to sun and moon by the great impulsiveness which is the consequence of this position, will make of man more or less the plaything of circumstances. The other aspects to ☉ and ☽ may change this a great deal.

What precedes proves clearly that by struggle only the final goal — harmony — can be reached.

In regard to this we may ask of ourselves: Did the harmony which now manifests itself always rule the Cosmos? Has this harmony been conquered perhaps at the expense of strife?

The aswer to this cannot but run decidedly in the affirmative. Here too harmony resulted from strife. That this harmony, however, is not

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[1]) It should ever be borne in mind that the expressions *"good planet"* or benefic and *"bad planet"* or malefic, are only used for shortness' sake, as is the general usage, and these words are not to be taken in their ordinary significance. The same regarding the expressions good and bad aspect, affliction, etc.

yet absolute even now, can easily be shown by means of the discoveries of astronomy.

We must suppose that *the harmony in the Cosmos* arose by the rejection of inharmonious elements, i.e. that the number of planets has been much larger than now, and that those that had very eccentric paths and thus threatened to disturb the equilibrium, have either changed their elliptic path in a parabolic or hyperbolic one by the disturbing attraction of other planets and so have been removed from our Cosmos, or united themselves with their origin because they came through disturbances too much under the domineering attraction of the sun and at length flung themselves on it, after having revolved round it in narrower and narrower spirals.

Is not this most beautifully symbolised by the bible story of the Prodigal Son?

In this way the inharmonious elements have been gradually removed from our Cosmos and harmony resulted. We see that just the planets which have the greatest volume and therefore would be the most dangerous to the others, ♃ and ♄, show the leasts eccentricity in their paths, whereas the *Asteroids* which are to be found in great numbers [1]) between the paths of ♃ and ♂ have very eccentric paths and by this mark the disharmony in the Cosmos. The disharmony, however is of too little importance to cause disturbancy in the course of the other planets.

We have to regard them as pieces of a planet that Keppler already surmised between ♃ and ♂ on account of the large gap which was there as regards the distances of the planets.

There is still another disharmonic factor in our Cosmos, viz. the *Comets and Meteorites.* The latter show in the paths of the former.

The *Comets* are the gypsies of the Cosmos; they have very eccentric paths and many move far beyond the bounds of our planetary system; many never return having been attracted by the sun of another planetary system.

Part of the comets, viz. the greater part of those which move in the same direction round the sun as the planets do, may have taken their origin in the sun, just like the planets. Those of the other group, however, which move in opposite direction round the sun, we must regard as strange intruders, that rejected by other planetary systems in space, were attracted by our sun and so make an attempt now to come in harmony with our planetary system. [2])

The swarms of Meteorites, among which the Perseides (in August) and the Leonides (in November) are the best known, appear yearly in

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[1]) At present there are already about 750 of them found, among which many are beyond the paths of Jupiter and Mars. Ceres, the largest, has a surface about equal to thrice the surface of Great-Britain. The smallest has a diameter of only ± 10 miles.

[2]) See the works of Dr. Carl du Prel e.g. "The Strife in the Heavens".

great numbers, — more than a hundred of these swarms have been counted — but by their slightness compared to the planets, they cannot cause disturbance. A great many flop down on our earth, under the influence of its attraction.

How far the comets can bring about disturbances is not known with certainty. The astrologers know that they usually bring us no harmony, though nothing definite about them is known in astrology.

So we see that even in our Cosmos there reigns no absolute harmony and as man is the image of the Cosmos, — the microscopic reflex of it as it were, — it is evident that for him no absolute harmony can be meant for the present, seeing that he moreover produces no end of disharmony in all kind of manner.

From the astronomical discoveries we may learn still more regarding our future.

We know that the movement of the earth (and of the other planets) round the sun is not really elliptical but spiral shaped, i.e. with every revolution round the sun does the earth approach this centre more and more, and the time must come when it will re-unite itself with the sun whence it sprung.

We must also apply this to man and the other kingdoms of nature that are in evolution. The goal is: re-union with the Source of all life and consciousness, — re-union with the Logos which manifests itself through the four kingdoms of nature (Man, Animal, Plant, Mineral).

Something about Symbology.

The *houses* in every horoscope represent the physical body, and the material circumstances of life; the *signs of the Zodiac,* the personality, and the *planets* as representatives of the Sun, the individuality i.e. the higher, unchangeable man apart from his changeable personality and his changeable body. The higher man rises in moral development, the less he comes under the influence of the houses and the signs. We realise from this how necessary it is to know the moral standpoint of the native somewhat when judging his horoscope. We may however word this a little different, thus,

for the houses, *the body* (+); for the signs, *the soul,* viz. the feeling and the lower mind (☽); and for the planets, *the spirit* and the higher mind (⊙). (○ is the symbol of the Infinite). These three together form man, or the cosmos (⊕). This sign is also used for the earth and for the Part of Fortune in the horoscope. ⊙ is the symbol of the sun; — furthermore of the Ego, the individuality, the will.

☽ is the symbol of the moon, moreover of the personality, of the soul — the passions and the feelings — and is also the symbol of brain thinking.

⊕ The sign of the earth or of man; we can regard this as consisting of the infinite spiritual principle (○) and the material principle (+) combined in one, i.e. as the spiritual principle, — that which is divine, — crucified in matter.

We can now understand the symbols of the planets and of their connection with the mind on which they *all* have there special influence, viz. in

♂ or ♁ (Mars) that which is higher, spirit, is ruled by that which is lower, matter. *Impulsive* thinking.

♀ (Venus) spirit rules matter, — by the infinite love the cross is overcome. *Rhythmic* thinking.

♄ (Saturn) the intellect (☽) is overshadowed by matter, hence brain-thinking, limited (bound), dependent on matter, therefore egoistic. *Concentration.*

♃ (Jupiter) thinking is risen above the limitation of matter and so is enriched by imagination. Thus Saturn rises to the planet of *intuition* as soon as matter has been made submissive.

In ☿ (Mercury) we find all symbols combined. It is the symbol of the winged messenger of the gods, the symbol of *wisdom.* It represents the love of the planet Venus, overshadowed by the intellect (☽), which can work freely, without being veiled by matter.

The unmanifested Godhead is always symbolised by the circle (○) and the manifesting Godhead (the Loges) by the ● (dot). Hence the complete symbol of the sun (⊙) signifies the unmanifested Godhead which out of itself manifests as the higher man. (The Logos, Christ the Son.) However high man may rise, he remains always a manifestation of the Logos and so we might accept for the man who at the end of the earth-evolution reaches perfection and so has overcome the limitation laid upon him by his physical, his astral and his mental bodies, the symbol a dot surrounded by a double circle i.e. the perfect manifestation in perfectness (◎).

"Radiating circle" is the symbol for electric — radiant.
"Shaded circle" is the symbol for magnetic — absorbing.
△ is the symbol for the *fiery*-element, — active, masculine.
▽ „ „ „ „ „ *water*-element — passive, feminine.
= „ „ „ „ „ *air*-element — conductive.
□ „ „ „ „ „ *earth*-element — limitating.
* „ „ „ „ „ chemicals reacting on acids.
⊻ „ „ „ „ „ alkaline — oxidizing.
⊕ „ „ „ of the eternal movement in the Cosmos, also represented by ✠ and by
卐 the Swastika. This symbol has so many other meanings that volumes have been written on it.
☊ = Caput draconis (dragon's head), North-node.
☋ = Cauda draconis (dragon's tail), South-node.

The influence of the dragon's head is supposed to be felicitous, that of the dragon's tail as unfelicitous.

The usage still existing in many parts of fixing a horse-shoe over the door by way of talisman against bad influences, takes its origin in this sign.

♈ [1]) The horns of the ram; — the upspring waters of the Fountain; — the outstretched arms of the Christ; — *the head.*

♉ The Bull Taurus bearing upon his head the lunar symbol; — *the throat and neck.*

♊ The portal of the Tempel; — the twins; — *the two lungs and arms.*

♋ The divine germ clothed in a dense vehicle beginning to unfold and evolve; *the breasts.*

♌ The awakening into activity of the latent force of the serpent; — *the heart.*

♍ This symbol combines the dark serpent ♏ with the vibrating rod of Hermes ☿, the active agent which restrains and rules the senses; — *the bowels.*

♎ The horizon with the sun-disc sinking beneath it; the balance; — *the reins.*

♏ The dark serpentine, symboled the reproductive process of man; — *the generative organs.*

♐ The striving arrow, — the change of consciousness from the vehicle of desire to that of the higher mind; — *the thighs.*

♑ The dark serpentine of the personality, no longer in rapid motion as in ♏, yet controlled by the stilled rod of Hermes, *the knees, bones.*

♒ The white serpent placed above the dark serpent; — the action of the living waters, — transmutes the lower into the higher and at-one-ement is achieved, — *the lower legs, blood circulation.*

♓ The fishes, — the sign that as two arches connects heaven and earth; — *the feet, the tissues.*

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[1]) See v. Stone "The Pathway of the Soul".

The Horoscope.

South angle.
Mid-heaven (M. C.) Meridian.
Zenith.

North angle.
Nadir.

Birth-Horoscope for the Hague 52° 5′ Northern Latitude, 4° 13′ East of Greenwich.
May. 16. 1913. 7.50 a.m.

A horoscope is actually the position of the 12 zodiacal signs, sun, moon and planets, at the moment of birth, and with respect to the earth — diagrammed. It represents in short: *the macrocosmic image of the microcosmos* (man), i.e. the image of the macrocosmos as the man that is born at the moment exactly, reflects.

In the diagram the outward circles represent the *ecliptic* with the 12 signs of the Zodiac, inserted in it.

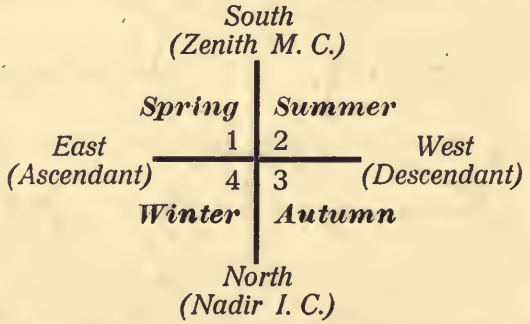
The centre of the circle is occupied by the *earth*, resp. by the *native* for whom the horoscope is cast. The radii divide the circle into the 12 houses, and are drawn of the same length in the diagram but only at the equator being so. The points where these radii

touch the circumference, are called *angles* or *cusps* of the houses.

The horizontal, thicker line represents the *equator;* with to the left of it the rising point or *ascendant* (the east), and to the right the setting point or *descendant* (the west).

The upper half of the circle is for the planets which at birth were above the horizon, the lower half for those which were below the horizon at that moment.

The vertical, thicker line, called *meridian,* divides the horoscope in an eastern and a western half which meet at the top in the *Zenith,* the highest point of the heavens, which is usually called M. C. (Medium Coeli). It indicates the South. At the bottom both halves meet in the *Nadir,* often called I. C. (Imum Coeli), the North. These 4 points are the 4 angles of the horoscope; they are of very great importance, when it is judged. We may regard the horoscope divided into 4 sectors by the equator and the meridian with respect to the 4 seasons, viz:



1. *Spring.* Many planets in this part gives the native many opportunities to progress in life and assures him the help of friends. This sector represents youth.

2. *Summer.* Many planets in this sector indicates much work to be done in the second half of life. This part represents mature age.

3. *Autumn.* Many planets here points out that the principal work begins at middle age, it gives a less happy life, less energy, and less inclination to get on.

4. *Winter* or old age. According to their approaching to the ascendant, the planets' influence increases, except when they are near the Nadir, in which point the influence is very strong. It fixes the thoughts on old age and on life after the death of the physical body.

Many planets above the earth — birth by day — is in general favourable, life offers many opportunities to the native to express himself. Most of the planets under the earth — birth during the night — denotes more latent qualities that find no opportunity to manifest in their full force.

Planets placed in the angles, especially in M. C. and ascendant, exercise an extremely strong influence on the character, the career, and the build of the body. It is mainly the ascendant which destines the

shape of the body and an experienced astrologer can often with great exactitude mention the hour of birth (provided he knows the date) from the build of the body and the shape of the face. If, however, there is a planet in the ascendant or on the cusp of M. C. the judgment becomes more difficult, seeing that these may influence the build of the body very strongly.

The 12 signs of the Zodiac are all 30° apart, and so are the 12 Houses at the equator, but as soon as we move north- or southward of the equator, irregularity in the size of the houses occurs, which increases according to our moving further north or south.

The cause of this is that the signs at a great distance from the equator rise very slanting above the horizon and therefore it often happens that on the cusps of two succeeding houses we have *the same sign*. The consequence is of course that at another point of the horoscope a sign is left out. At very high latitudes, e.g. with horoscopes cast for the north of Norway, it may happen that there is the same sign at the cusps of 4 succeeding houses, while in the next house 3 signs are intercepted. This influences of course the size of the houses very much indeed, and in the foregoing case the 4 houses *together* will occupy about 30°, whereas the house following with the 3 intercepted signs will be about $4 \times 30° = 120°$. I have a horoscope of a person who was born near the North Cape, from which in the first house the signs ♉, ♒ and ♓ have dropped, while on the cusps of the 10th, 11th, 12th, and 1st house the sign ♐ stands. So six signs miss in all!

The signs of the Zodiac rise on the eastern horizon, so the horoscope turns in the direction indicated by the arrow from east through south to west. The planets move in opposite direction from east through north to west and from west through south to east. It will be understood that the former has its cause in the revolution of the earth round its own axis and the latter in the inherent progressing movement of the planets. This must be borne in mind when we insert the planets in the houses.

The Twelve Signs of the Zodiac.

No.	Symbol	Sign	Sign	Good Manifestation	Bad Manifestation
1	♈	Aries	the Ram	impulsive, pioneering	over-estimate, deceiving
2	♉	Taurus	the Bull	conservative, solid	dogmatic, obstinate
3	♊	Gemini	the Twins	inspirational, movable	unreliable, cunning
4	♋	Cancer	the Crab	economical, receptive	retiring, over-sensitive
5	♌	Leo	the Lion	faithful, self-concious	bombastic, proud
6	♍	Virgo	the Virgin	methodical, analysing	narrow-minded, criticising
7	♎	Libra	the Balance	harmonizing	indolent

No.	Symbol	Sign	Sign	Good Manifestation	Bad Manifestation
8	♏	Scorpio	the Scorpion	powerful, mystical	haughty, suspicious, jealous
9	♐	Sagittarius	the Archer	philosophical, intuitive	rebellious, restless
10	♑	Capricorn	the Goat	persevering, serving	slaving, plodding
11	♒	Aquarius	the Man (Water-bearer)	idealistic	chaotic
12	♓	Pisces	the Fishes	universal love	moral death

In colomns 5 and 6 an attempt is made to give approximately in one word the character of te Sign, how it expresses itself in its most perfect and in its most imperfect way. Between these extremes of very high *and very low expression numerous gradations occur.*

The following esoteric treatise on the signs of the Zodiac in relation to each other, is taken from "The Prophecy of the Zodiac" [1]).

"How far into times immemorial the zodiacal signs and their names go back, who shall say? Certain it is that they, as idea, were born together with and out of the human mind. It is not by accident that man, struggling in this life, inwardly and outwardly anxious, lifts his heart up to the stars which seem unmoved, inexorably fixed, untouched by all that stirs down here. Indeed, rest and calm come back to him, their quiet and their fixedness make him quiet and fixed. How is that? Does not man know that just as his wheel of life revolves from cradle to grave, the planets do from coming into being till setting? Does not he know that their light is fire, their warmth glow, their movement a speed that contains destruction? How can such an unrest give him rest? — Yea, all this man knows well enough, — but above all, he, looking at the stars from below, is conscious of the fixedness in their revolution, certainty in their whizzing, law in their fieriness. The law which bears all these things bears him also; the law in movement and change, in rising and setting, is his law of life and death as well.

This great thought that *nothing* proves to be chance, is the thought which makes man quiet when regarding the starry-sky above him. And that which he by day in the heat of the fight, in the cloudless blue of the midday-sun cannot discover, only rises for his dark heart with every light that stands out against the black shadow of the night, with every star that rises.

Is it wonderful that at the birth of man under the nightly sky of history (Gen. 1 : 31 "for it had been *evening* and morning, the sixth day") the thinker in him stood up from the dark chaos to seek the light? Is it wonderful that this man, approaching the stars in his spirit, stood still, waking? Is it wonderful that he built houses with roofs for the night, walls with towers for the night? Is it wonderful that he made his

[1]) By L. de Hartog-Meyjes from "Nieuwe Banen" (New Paths) Sept. 1911.

dwellingplace in the midst of the stars and his chair between sun and moon?

Somewhere the great heart must throb, which keeps all these things moving!

And, like the man of exact science, discovering law in *all* outward happenings, as broad as daylight, knows himself to be a knower of these laws, so do the wise ones of olden times fix their hearts on the fixed signs of the nightly mystery, trying to find there — and to understand — the inner ground and cause of all world-change.

The Great Heart they did not find it in *nature!* Who could find the cause of movement *in* movement? But His throbbing they heard. And what they learned from the great order of life was wisdom which demonstrates itself in the kingdom of the spirit.

The wise ones saw the fixed signs and divided them and gave them names and numbered them by dozens. The pious ones understood with their hearts and ornamented their temples with the signs of the zodiac, representing the ascent of the spirit from the pression of nature.

Three were called divine: Aries, *the Thinker;* Taurus, *the Word;* Gemini, *the Spirit.*

Through these three was put Cancer, *space,* in order that there would be room for the birth of Leo, *the burning heart of the world.*

While thus Aries, Thought, has become Word in Taurus, and Action in Gemini, "spin like a cloth" space in Cancer, Leo, the Lion, the fiery spirit, elevates itself over the passive Virgo, *Matter, Mater,* Mary the Virgin. What is born out of her is spirit and matter in one, of two kinds of births, of two kinds of sex. Libra, *the Balance of spirit and matter* is in equilibrium.

But innocence cannot be virtue, nor simplicity merit, — man is only that which he has conquered. Near the innocence of Libra, man under the green trees of his childish play, shuffles the serpent, the sign Scorpio, the Tempter. Libra, the ideal-man, born of the overshadowing of the Spirit over the Virginal Matter is nothing but a beautiful possibility, as long as he is not tested. The Spirit, therefore, leads man in the wilderness to be tried. Scorpio, *the tempter,* is thus called the sign of death as well as of life. For he who falls for temptation goes down in the law of "dust unto dust." But he who stands, comes in the sign of the new life. For, like the serpent, stripping its skin, appears as newly-born, so does this sign picture the dying of life after nature in order to beget the other, the higher life after the spirit. He, who is tempted in Scorpio must begin the fight with his own nature and desire.

For the next sign is that of Sagittarius, the Archer, often pictured as a centaur. The upper-body — that is *thought,* — human; the lower-body, — that is *desire,* — animal. With the arrow of thought he aims at the highest good, but his desire prevents him from virtually reaching it. That is why he has to climb the mountain of hardships further. What he saw in Sagittarius with the eye of spirit, he must now try to reach

with the foot of action. That means: not from afar he may shoot only arrows of thought, thought which is not of space, boundless and eternal; nay, with his will, with his whole energy he must follow that thought.

And so it is that we find the next sign grasped in Capricorn, the Goat, which solitary and still climbs the mountains, higher and higher, more and more difficult, ever lonelier. It is the man that must *go* and realise what he *saw*.

But even that is not sufficient. He who mounts the mountain top of the spirit, estranges from humanity, from the world, and on the heights, which are deserted, he remains to himself alone. He who keeps the treasures of the Spirit to himself, knowing that there are only few who expect salvation and peace of the mountains of solitude, misses his calling.

Therefore the sign that follows must be Aquarius, the Waterbearer, the man who falls on his knees to pour out the pitcher full of living water, into the valley at his feet down there.

And this water is the life-element for the fish, pictured in the next Sign Pisces; at the same time the sign, that as two arches, connects heaven and earth. But also the sign of the cross, the sign of dying off.

Thus the sign Pisces turns and we get Aries, the sign of the Divine (see above), also the sign of offering.

Everything animal, that remained in man, must be offered as lamb in the Temple of God. He, Whose Thought (which, as we saw, precedes as His Advice every Word and Action of creation) is higher than our thoughts, He requires the offering of an unsullied body...

Which way soever we turn and re-turn the Zodiac, every time the light of the eternal Truth revealed in Christ, shines on us.

Therefore, different from the above:

Leo is the burning Heart of the Father; Virgo is the Virgin, Matter, the Mother who receives the Son; Libra is this Son himself in His divine equanimity, weighed after the balance of the two natures; Scorpio is His temptation in the wilderness of birth-in-time; Sagittarius is His glory which aims high at the seat on the right-hand of the Father; Capricorn is His steady course along the road of suffering to glory on the mountain of the cross; Aquarius is the sign of the streams of living water, flowing from His most inward part...."

All happenings in the dominion of the spirit, find themselves reflected in the lower kingdoms, included the material plane, — they are taken part in as well by nature round us, as in our own innermost being. The work of the Logos in his Cosmos through the "Seven planetary Logoi" and through the twelve zodiacal signs, or as they are called in the Bible, "the Hierarchies" (see esoteric part) did not take place only at the beginning of the Universe, but takes place daily in us and round us in nature, — in our thinking and acting, in the blossoming and decaying of nature.

We can regard the Zodiacal signs from different points of view and so draw our consequences in many different ways. [1])

We divide the signs into 4 *cardinal* (♈, ♎, ♋, ♑), 4 *fixed* (♉, ♏, ♌, ♒) and 4 *mutable* (or common) signs (♊, ♐, ♍, ♓) and further, into four triplicities, named after the element which they represent. Viz. *fiery-, earthy, airy* and *watery* triplicity (Compare the following pages).

So we have a triplicity which joins a quadruple (△ + □). The triplicity represents in its three aspects respectively the qualities: *will, love, wisdom,* while the quadruple symbolises the 4 elements of the ancients or also the 4 form-aspects or aggregates of matter.

The astrological triplicity thus is: 1 cardinal, 2 fixed, 3 mutable.

1. *Cardinal.* Symbolises the outgoing, driving force in the Universe (Rajas), in which the desire to create expresses itself; movement and energy, — the wish to manifest (♈, ♎, ♋, ♑).

2. *Fixed.* The driving, directing force has become a quiet, organising force, power, (Tamas) which constructs, materialises, shapes and is persevering and constant in its expression. It is fixation-solidification (♉, ♏, ♌, ♒).

3. *Mutable.* The keystone here is adaptation, harmonising; — wisdom and love are crystalised from the two preceding forces. It is polarisation (Sattva) (♊, ♐, ♍, ♓).

When we make this theoretical division, we must always bear in mind that in reality the three are always one and go together, though the manifestation differs. The key-note of 1, 2 and 3 respectively is Will, Love, Wisdom. It is evident that without the guiding wisdom, the driving force of the will would work destruction instead of construction, and that harmonising striving without perseverance and unmovable power could never be eternal, but would be only temporary.

This *triplicity* of manifesting power finds its expression in a fourfold way by *fire-, air-, water-* and *earth*-elements, as the Ancients called them. We have to regard them as the different conditions of form or aggregates in which the manifestation expresses itself.

So we get in every manifestation a combination of the 3 and the 4 or of the triangle △ with the +, i.e. of Spirit and Matter.

The signs of each triplicity we may regard as follows. Let us take for example the fiery triplicity ♈, ♌, ♐.

In the first sign ♈ we may compare the driving force of the Universe to the beginning of a rectilinear or parabolic movement towards

[1]) We have in our treatise this principle underlying, that *thought* precedes any *manifestation,* and thought, looked upon in that way, is therefore the driving force which makes everything shoot forth to being. That is why Aries (the head) is our startingpoint, — the spiritual centre from which manifestation begins.

Only after this has begun, there can be question of *love* for that manifestation, — ♌ (the heart) the second sign of the fiery triplicity (also prâna, life). The Ancients therefore took the sign Aries for the beginning of the Zodiac.

Both revelations did of course not take place separately, but simultaneously in a sense.

a goal, e.g. an arrow that is shot. It is the actual realising of the fiery triplicity (Mental expression).

(Aries = the planner, the pioneer).

The 2nd sign ♌ always expresses an organising, directing, nutritive quality out of which the driving force is, as it were, condensed, as in an accumulator (Astral expression).

(Leo = powerful commander).

The 3rd sign ♐ expresses a releasing, a coming free of the accumulated strain of power and may therefore be compared to the hitting of the arrow in the bull's eye. (Physical expression).

(Sagittarius = expressive, daring).

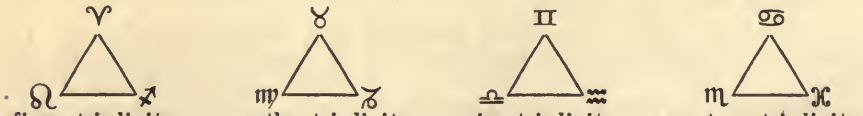
We can summarise all in the image of an avalanche plunging down in a valley; — the beginning is here the first impulse which is the cause of the mass of snow on the mountain-slope coming into movement (♈) — the snow comes off, begins to move and rolls down increasing to enormous masses (♌) and a moment after, it plunges down in the valley with roaring noise (♐).

The signs, divided into 4 *cardinal* signs (♈, ♋, ♎, ♑), 4 *fixed* signs (♉, ♌, ♏, ♒), 4 *mutable* signs (♊, ♍, ♐, ♓), form angles of 90° and 180° with each other.

Cardinal Cross. Fixed Cross. Mutable Cross.

Two succeeding cardinal, fixed or mutable signs are always 90° from each other (forming a square aspect, □). A further division is in 3 fiery signs (♈, ♌, ♐), 3 earthy signs (♉, ♍, ♑), 3 airy signs (♊, ♎, ♒), 3 watery signs (♋, ♏, ♓).

The three fiery signs form always an angle of 120° (trine aspect, △) and this is also the case with the airy, earthy and watery signs.



fiery triplicity earthy triplicity airy triplicity watery triplicity

Fiery signs form always an angle of 60°, ⚹ (sextile aspect) with the next following airy sign, and so do the earthy with the watery signs. They both make respectively an angle of 180°, ☍ (opposition) with the second airy or watery sign.

The 4 elements, fire, air, water, earth represent the 4 planes on

which Man — the Ego — is manifested, viz. respectively: the higher mental, the lower mental, the astral and the physical plane. Or, when we compare them with man himself, resp. spirit, intellect, the astral body (desire body), the material body.

The 3 crosses we may compare to the 3 Guna's of the Hindu's, viz. the *cardinal* cross to *Rajas* (activity), the *fixed* cross to *Tamas* (constancy) and the *mutable* cross to *Sattva* (rhythm).

The cardinal signs govern the head and the intellect.

The fixed signs govern the soul and the will.

The mutable signs govern the body and the senses.

The greater part of the planets in *fiery* signs (♈, ♌ ♐) makes the native positive, energetic, acting, progressive-minded, impulsive.

The greater part of the planets in *airy* signs (♊, ♎, ♒) makes the native talented, refined, pensive, courteous, idealistic, often inconstant.

The greater part of the planets in *watery* signs (♋, ♏, ♓) makes the native negative, sensitive, dreamy, psychic, shy, timid, romantic, often lacking in energy.

The greater part of the planets in *earthy* signs (♉, ♍, ♑) makes the native steady, practical, plodding, economical, cautious, patient, reserved.

The four castes of the Hindus are under the four Elements. The *Priests* under the element of *Air,* the *Warriors* under the element of *Fire,* the *Merchants* under the element of *Water,* and the *Artisans* under the element of *Earth.*

In a judgment of a horoscope first of all the ascendant, the sun, the moon and the ruler of the rising sign (the ruler of the horoscope) must be considered.

Every sign is ruled by a planet [1]), as is indicated in the following table, and every sign rules a certain part of the human body.

Sign	*Part of the Body*				*Lord or Ruler.*
1 Aries	fiery	sign	governs	head and face	♂
2 Taurus	earthy	„	„	throat and neck	♀
3 Gemini	airy	„	„	lungs and arms	☿
4 Cancer	watery	„	„	stomach, breasts	☽
5 Leo	fiery	„	„	heart and back	☉
6 Virgo	earthy	„	„	bowels, abdomen	☿
7 Libra	airy	„	„	reins	♀
8 Scorpio	watery	„	„	secrets, generative organs, bladder	♂
9 Sagittarius	fiery	„	„	thighs, hips	♃
10 Capricorn	earthy	„	„	knees and bones	♄
11 Aquarius	airy	„	„	lower legs and ankles	♄ ♅
12 Pisces	watery	„	„	feet and tissues	♃ ♆

[1]) To be ruler of a sign means that the influence of a certain planet in a certain sign (see next table) is shown more strongly and more harmoniously than in other signs. This is in connection with the beginning of the material manifestation of the

Masculine signs are ♈, ♊, ♌, ♎, ♐, ♒. (positive) [1])
Feminine „ „ ♉, ♋. ♍, ♏. ♑. ♓. (negative) [1])
Northern „ „ ♈, ♉, ♊, ♋, ♌, ♍.
Southern „ „ ♎, ♏, ♐, ♑, ♒, ♓.
The Tropic „ „ ♋ and ♑.
Signs rising short „ ♋, ♌, ♍, ♎, ♏, ♐. } For the Northern Hemisphere; the
„ „ long „ ♑, ♒, ♓, ♈, ♉ ♊. } reverse for the Southern Hemisphere.

Every sign of 30° is divided into three equal parts of 10°, the *decanates*. The 1st, 2nd and 3rd decanates of each sign have the same *principal ruler* as the whole sign, but as *sub-ruler* the 2nd and 3rd decanate have resp. the rulers of the two signs of the same group, e.g. the sub-ruler of the 2nd decanate of ♈ is the ruler of ♌ (the 2nd fiery sign) and that of the 3rd decanate the ruler of ♐ (the 3rd fiery sign) etc. Seeing that these sub-rulers have, in the judgment of the ascendant, an influence secondary to that the principal ruler, it is necessary that we indicate the decanates and their sub-rulers further.

When we have e.g. as ascendant ♐ 15°, it is not sufficient to study the ruler of the horoscope, ♃, but also the position and the aspects of the subruler ♂ (of the 2nd decanate).

♈ Ruler ♂	♉ Ruler ♀	♊ Ruler ☿	♋ Ruler ☽
0°—10°	0°—10°	0°—10°	0°—10°
♈ Dec. ♂	♉ Dec. ♀	♊ Dec. ☿	♋ Dec. ☽
10°—20°	10°—20°	10°—20°	10°—20°
♌ Dec. ☉	♍ Dec. ☿	♎ Dec. ♀	♏ Dec. ♂
20°—30°	20°—30°	20°—30°	20°—30°
♐ Dec. ♃	♑ Dec. ♄	♒ Dec. ♄♅	♓ Dec. ♃♆
♌ Ruler ☉	♍ Ruler ☿	♎ Ruler ♀	♏ Ruler ♂
0°—10°	0°—10°	0°—10°	0°—10°
♌ Dec. ☉	♍ Dec. ☿	♎ Dec. ♀	♏ Dec. ♂
10°—20°	10°=20°	10°—20°	10°—20°
♐ Dec. ♃	♑ Dec. ♄	♒ Dec. ♄♅	♓ Dec. ♃♆
20°—30°	20°—30°	20°—30°	20°—30°
♈ Dec. ♂	♉ Dec. ♀	♊ Dec. ☿	♋ Dec. ☽
♐ Ruler ♃	♑ Ruler ♄	♒ Ruler ♅♄	♓ Ruler ♆♃
0°—10°	0°—10°	0°—10°	0°—10°
♐ Dec. ♃	♑ Dec. ♄	♒ Dec. ♅♄	♓ Dec. ♆♃
10°—20°	10°—20°	10°—20°	10°—20°
♈ Dec. ♂	♉ Dec. ♀	♊ Dec. ☿	♋ Dec. ☽
20°—30°	20°—30°	20°—30°	20°—30°
♌ Dec. ☉	♍ Dec. ☿	♎ Dec. ♀	♏ Dec. ♂

planet in a certain part of the heavens. The treatment of this subject belongs to esoteric astrology. At the end, in the esoteric part, something more about this will be said.

[1]) See Chap. *Polarity*, p. 85.

The Ascendant or Rising Sign.

Appearance, Temperament, General Character.

That part of the sign [1]) which at birth was rising on the eastern horizon, gives the form of the body, the temperament and the character in general, — modified, however, by the signs in which ☉ and ☽ are placed and by the influence of those planets which occupy a prominent place in the horoscope e.g. in the ascendant or in M. C.

The ascendant expresses in general the characteristics and tendencies which the native has made his own in preceding lives — in opposition to its antipode the *descendant* which expresses qualities not sufficiently developed, and which would be desirable in spouse, co-operator or partner in order to form together a harmonic whole. Also the sign occupied by the M. C. has often a very strong influence on appearance and character.

We must not take the expression, that the *ascendant* gives the form of the body and the general nature of the character, too literally, but rather imagine that above mentioned qualities of body and soul represent the reflexion of the whole heavens with all their constellations — at the moment when a certain degree of a sign is rising.

Conceived in that way, it will necessarily lead to the conclusion that at different latitudes the reflexion of the heavens or i. o. w. the effect of the ascendant on body and soul must be somewhat different, because the heavens are different at different latitudes with the same degree rising.

In how far this influence can differ, closer scrutiny will show; for the time being only little is known of it. What is known is, that the difference cannot be very large.

The M. C. is the only point of which we may be completely sure, but this is not the case with the other cusps, included the ascendant. This is observed now and again when the character and the build of the body as they ought to be according to the subdivision of the sign are compared to the image as reality gives it. This gives viz. in such cases sometimes the image of the preceding or of the following sign. We cannot always explain this by an incorrectly given time of birth.

Hiram E. Butler says in his work "Solar Biology" something regarding the transition of one sign in another and states that this does not take place with all signs in the same way. This may be of importance when the first or the last degrees of the signs are rising or when a planet is placed in them at birth.

[1]) The ruler of the sign that is rising ought first of all to be considered, next the sign itself, the house and the aspects, and then the sub-ruler of the decanate. Both require profound study when a horoscope is being judged. Also the houses with which the ruler and the sub-ruler run parallel; — e.g. if the first decanate of ♌ is rising, study carefully also the 5th house (house of ☌). If the 2nd decanate of ♌ is rising, the 9th house (house of ♐) as well etc. About the *houses* see p. 90.

At the transition of ♒ in ♓ a strong deviation of the ordinary rule occurs, viz. the influence of ♓ is already felt in the last 5° of ♒. These last 5° therefore show the blended qualities of two signs. We see the same at the transition of ♓ in ♈, viz. the last $4^1/_2$°—5° of ♓ show the blended qualities of these two signs. Between ♈ and ♉ this blending of qualities totals only 1° and further no imperceptible change of the signs takes place till ♏—♎, where it is 2°. The transition between ♎ and ♏ is uncertain, — that between ♐ and ♑ sharp, but that between ♑ and ♒ goes imperceptibly over the last 4° of ♑ so that there already the qualities of ♒ begin to show. With the other signs the transition is fairly sudden, — here no "chemic polarisation", as he calls it, takes place.

In many cases the M. C. will often give us the solution. Isabella Pagan, too, says in her astrological work entitled: "From Pioneer to Poet" that too little notice is given to the influence of the M. C. The last section, at the end of each sign in M. C. desc. and I. C. (nadir) I have taken and *abbreviated* — from above-mentioned work.

(♈) **Aries** (ruler ♂) Fiery Sign.

Type: the Englishman.
Aries as ascendant: King George V, Carmen Sylva, Annie Besant, Oliver Cromwell.

The pure Aries-type has a wiry, slender, muscular body. The neck is thin and long, so is the head, and broadened at the skull especially over the temples. It is a so-called wedge-shaped head. Hair and beard are usually black whereas the moustache is often of a lighter colour.

Flaxen and red hair occurs very often under influence of Aries especially if its ruler, Mars, is rising in the ascendant. Then there is often also a scar in the face. Complexion tawny. Sharp glance.

The character is violent, hasty, impulsive, choleric, courageous. The Aries-type shrinks from nothing, dares to undertake anything, goes through thick and thin, and his robust health enables him to do so. He cannot very well be in an inferior position but wishes to be at the head, whether he has the ability for it or no. Under this sign therefore are found the pioneers, the leaders, but also many muddle-headed people. He acts quickly, and performs his task with great enthusiasm, but with the lower type this often degenerates into fanaticism.

In judging, one must carefully seek out the aspects of other planets this sign and its ruler (♂) receives, because the aspects may modify the character strongly.

This is of course, also the case with the other signs!

The afore-said facts are especially applicable to the first 10° of ♈, the first decanate, of which Mars is the sole ruler. The second decanate has for sub-ruler the Sun, the third Jupiter, so that the qualities of these

last decanates are mingled with those of the signs of which respectively the Sun and Jupiter are ruler.

The Aries-type is fond of argument and likes to devote his time to study and research. The Sun is exalted [1]) in this sign. (The Egyptian name for Aries is Ramah i.e. a heightened region in Egypt). The skin of a ram covered the holiest in the Egyptian temples.

The danger for the ♈ type lies in overstrain, the exacting of too much from body and spirit; want of rest. He must learn to conquer his rudeness, impatience, irritability, and cultivate kindness and patience. By doing so he will also gain bodily health. Much movement in free nature is a necessity with him. This sign governs head and face.

♈ in M. C. [2]) gives a strong desire after perfect expression. He wishes to be in the van, to be a pioneer, a leader. The standpoint is hopeful and progressive, but sometimes very changeable.

♈ in descendant [2]) gives a tendency to progressive thinking and ever being inclined to other points of view, — so lack of perseverance.

♈ in I. C. [2]). The foundation of the character is courage, born from hope, sometimes, however, only expressing itself in foolhardiness and impatience.

(♉) **Taurus** (ruler ♀) Earthy Sign.

Type: the Irishman.
♉ as ascendant, George Washington, General Ulyssus S. Grant.

Gives a short, well-set body, thick nek, short straight nose, at the base usually deep-planted. The limbs are short and firm, the hands broad and heavy, with short fingers. The shoulders are broad, the hair abundant and often curling. The forehead is broad and usually low, the lips thick, the eyes kind, dark and overshadowed by heavy eyebrows.

The character is practical and diplomatic, phlegmatic, dogmatic, little temper but when his passion is once roused, he becomes dangerous (the raging bull). Taurus often gives musical talent and a fine voice.

Taurus governs the neck, throat and larynx.

Further characteristics are: self-assertion, constancy, which qualities change into conceit, and obstinacy if we find the sign or its ruler ♀ also, afflicted. (See ♀ aspects p. 125—132). In Taurus the moon is exalted. (See p. 52). Especially the Taurus-type of the first decanate evinces strong likes and dislikes, is very reserved and lazy. The ruler of the 1st decanate is Venus, the 2nd decanate of ♉ has for sub-ruler Mercury (☿ - ♍). This deca-

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[1]) See p. 52.

[2]) Asc. = General character and build of the body, — the outward man. Characteristics that are already developed.

M. C. = Emotions and aspirations, — his view on things, — the point of view. (Karma).

Desc. = Way of thinking, it denotes the qualities he has still to develop and which are present to an insufficient degree so far.

I. C. = Hereditary tendency, — the foundation of the character. (Dharma).

nate is more critical and egoistical but at the same time more intellectual. The 3rd decanate has for sub-ruler Saturn (♄—♉) through which the laziness to which Taurus is inclined makes room for greater activity. The last decanate is distinguished by less trustworthiness and more egoism than the first.

This type must strive to conquer the inclinations which show too much attachment to earthy things and must cultivate his sense of religion. Furthermore the lazy tendency has to be overcome.

♉ in M. C. gives a strong longing for peace, and great enjoyment in the pleasure of a well-earned rest, — reaping the fruit of work done which often becomes too material. He often takes a fixed standpoint and does not easily change.

♉ in desc. The spirit is constant, firm, probably even obstinate and stubborn.

♉ in I.C. The foundation of the character is persevering and constant, — stubborn.

(♊) Gemini (ruler ☿) Airy Sign.

Type: the Belgian (Walloon)
♊ as ascendant, Richard Wagner, Lord Tennyson, Dante, Bernard Shaw.

Gives a tall, straight, thin stature, narrow face, bent, (often an aquiline) nose, a sharp and penetrating glance, strong intellect, brown eyes and dark hair. The gait is quick and when walking the Gemini-type often moves his arms violently. The lower Gemini is very restless, talkative, cunning, mendacious and diffusive, is silent only when you stick him fast. Arms long, the hands often short and ever moving, even when he sits quietly on his chair. Indeed they are as restless mentally as physically.

This sign produces professional men, and excellent orators. Gemini gives a healthy body usually.

The sign governs the lungs, arms and shoulders. In order to rise higher the Gemini-type must silence his cold positivism and by being passive allow his intuition to work. His restlessness will then disappear.

The 1st decanate is purely intellectual and is ruled by Mercury; the 2nd decanate has for sub-ruler Venus (♎) and joins feeling to cold intellect; the 3rd decanate has for sub-ruler Saturn and Uranus (♒). The higher idealism and love of mankind makes this decanate the best of the three. With all judgments much of course depends on the nature of the aspects which the ascendant and the ruler receive.

The Twins have sprouted — according to mythology — from one of the eggs which were the fruit of the union of Jupiter changed into a swan, and Leda, wife to the King of Sparta. They took part in the voyage of the Argonauts and freed the sea of pirates. That is why they are honoured as sea-gods.

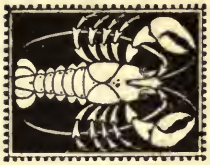
The Gemini-type must overcome his egoism and superficiality and cultivate

his sence of duty and self-control. In this way he will become the master of his nervous disorders, — neurasthenia and hysteria.

♊ in M.C. gives a strong longing for a completer expression and inclines to original, or healthy artistic or intellectual work. The point of view is free and unlimited and highly intellectual.

♊ in desc. Fruitfulness in thoughts, but often lack of responsibility to put them to practice, — fugitiveness.

♊ in I.C. indicates a certain joyful impulsiveness which can make the native attain much in many directions.



(♋) Cancer (ruler (☽)) Watery Sign.

Type: the native of Holland (*not* the Dutchman).

♋ as ascendant, Leo Tolstoy, Tschaikowsky, H. P. Blavatsky, Kaiser Wilhelm II, Emile Zola. The last two examples show how many planets in one sign (and in M.C. as well) can influence the appearance and the character. Kaiser Wilhelm has ♂ and ♆ in M.C. (in ♐) and Zola has ☉, ☽, ☿, ♂ in M.C. all of them in ♈. Both are Mars-types; show, however also the Cancer-qualities.

Gives often an over-sensitive and therefore not strong body, of which the upper half is stronger developed than the lower. The head is round, the features and the eyes usually small, the chin little developed and often receding, the nose flat and usually turned-up. The face is round and pale, the mouth large and full of expression. Upon the whole the body gives a somewhat effeminate impression. Cancer governs the breasts and the gastric region. The character is shy, timid, — want of courage — and also oversensitive to impressions from outside, and the environment in which it is placed. The Cancer-type needs domesticity and sympathy, but it is difficult for him to be in sympathy with the same people for a long time; — he is changeable in this line as well as in many others and this makes life particularly hard to him at times. In one point, however, the Crab is extremely retentive and that is where his ideals are concerned. If he once has chosen an ideal, — in which direction soever, — he will follow it with great perseverance; the Crab holds fast to what he has. He is very subject to changing moods. He is to develop further through continual change of conditions of life; perhaps because in former incarnations he gained too little experience. This sign enables to experience any degree of emotion, the highest as well as the lowest.

In many works on astrology one finds mentioned that Cancer gives a strong memory. This may be true for the Sun placed in Cancer, but Cancer as ascendant, on the contrary, often gives a weak memory.

♋ is the sign of sensitive people and mediums. The higher vibrations of ♋ give the endowment of clairvoyance and a keen feeling for art.

Cancer typifies that which is motherly, cherishing, sympathetic, which always, in all its changeability, forms the keynote of the Cancer-character.

Many lead a wandering, restless life, — thrown this way and that way by their emotions and imaginations by which they are completely ruled. Their temper is usually subject to many fluctuations. They like to follow others, — imitate others through want of firmness, and this is why they have so little power to resist influences of illness; evil does not miss making its impression as well as good.

The 1st dec. is ruled by the changeable Moon only; the 2nd dec. has for sub-ruler ♂ (♏) which gives more constancy to this decanate; the 3rd dec. has for sub-ruler ♃ (♐) so that love of mankind and a liking to serve others becomes the keynote. By the side of ♃, also ♆ as sub-ruler comes to the fore.

Hope and faith should be cultivated and the inclination towards hypochondria overcome. Regular bodily exercises are of much use.

♎ in M. C. Gives a longing to completely understand things and a proneness to affect the feeling and the imagination of his fellow men, usually from the standpoint of prepossession.

♎ in desc. The spirit is full of fantasy, retentive, and at times musing and fantastic.

♎ in I.C. The foundation of the character is patience, which in its highest expression brings with it an admirable power of adaptation to the environment and a persevering aspiration.

(♌) Leo (ruler ☉). Fiery Sign.

Type: the Frenchman.
♌ as ascendant, Von Bismarck, King George of Greece, Pierpont Morgan, Adeline Patti, Alan Leo.

Body usually big and broad-shouldered, well-built, but the upper body is stronger developed. Hair usually fair, sometimes ruddy, eyes large, the face oval, a pink complexion and often a strong chin that is knobbed.

The voice is strong and somewhat authoritative which quality is to be observed in the glance as well. If one anticipates the wishes of the Leo-type and shows him that one appreciates him, he is a good, generous and courteous friend, but the afflicted Leo suffers from conceit and inaccessibility. Courage is one of Leo's good qualities.

This sign governs the heart and the back, it gives as a rule a strong body like the Ram does, but more corpulent.

His love of ruling and his impulsiveness cause his life to be rather subjected to changes, to ups and downs. Much depends on a good position of the Sun, Leo's ruler.

Some modern astrologers who have the sign ♌ strongly in their horoscope, call it *"the kingly or lordly sign"* and really, — the Leo people like to adopt a majestic manner. We can even observe this in the majestic gesture with which a beggar that comes under this sign, takes our alms.

The 1st decanate gives the purest Leo-type; the Sun is sole ruler here; the 2nd dec. adds the Jupiter influence (♐) having an expansive effect on the body and at the same time rousing the inclination for religion and philosophy. The 3rd dec. has for sub-ruler Mars (♈) by which the intellectual side of the character is favourably influenced, — together with much vitality.

The ancients kept during the month when the Sun went through ♌, great worships and festivals, the so-called Leonitic feasts, which were conducted by the priests, the Leones. After the Sun-god of the Persians, Mithras, these feasts are also called Mithriaca. The symbolic stories of Samson and Hercules have as foundation the passing of the sun through this sign, — they are the symbolic representation of it.

The Leo-type must try and learn to conquer his vanity and endeavour to live in harmony with his environment.

♌ in M.C. inclines the native to let his light shine for others, and so lighten the life of others, — thus serving God. It gives moreover a desire after glory and honour, sometimes the antipode of it viz. a longing to be flattered and praised. The point of view goes from the inner side of the things to all directions.

♌ in desc. gives breadth and intelligence to the spirit, but little clearness and detailed-ness.

♌ in I.C. The character is loving and faithful, sometimes expressing itself as a kind of easy and weak tolerance.

(♍) **Virgo** (ruler ☿) Earthy Sign.

Type: the Swiss.

♍ as ascendant, Czar Nicholas II, Melanchton, Guy de Maupassant.

Perception and chastity are the characteristics of this sign. The Virgo-type is usually of medium height, rather stout, the forehead well developed with a beautiful rounding and full in the middle above the nose. Eyes and hair dark.

♍ governs the intestinal canal and the digestion in general — absorption and assimilation, also the peritoneum, the sympathetic system and the solar-plexus. The intellect is not second to that of Gemini, but it is without the restlessness of Gemini. The Virgo-type is quiet, reserved, intelligent, inventive, persevering, often self-contained and systematic. This sign produces good business people who both through their working faculty and their intellectual powers get on in the world. The weak side of Virgo is its strongly pronounced inclination to criticism and in the lower Virgo-type a high degree of egoism and coldness, which comes so much to the fore in no other sign.

He is hopeful under all circumstances, which is also a quality of the other earthy sign ♉.

The 1st dec. comes wholly under Mercury; the 2nd dec. has for

sub-ruler Saturn (♄) through which the practical, hardworking side of the character comes to the fore. The 3rd dec. has for subruler Venus (♉) which add to the other qualities of Virgo a.o. amiability and love for art.

Virgo, Ceres (Demeter) is the goddess of agriculture and of legislation and social order. She roves about the earth in search of her daughter Persephone, who has been carried away by Pluto and brought to the nether world.

This sign is represented by a Virgin, holding some ears of corn in her right hand. It is the symbol of the unsullied soul.

It is called in Arabic: Sun-bula, i.e. she who bears. In eastern Palestine and adjoining countries the constellation the Virgin is just above the horizon on Dec. 25th at midnight and out of her — according to the doctrine of the ancient Persians — the sun-god Mithras is born. We find the same legend in most religions, — only under other names.

The Virgo-type must strive after a broader conception and must try and conquer his egoism. He must see to a good digestion and refrain from spice.

♍ in M.C. striving after purity and attempts to raise the public morality and health by teaching obedience to the universal laws which govern both. His point of view is that of the critic distinguishing good from bad, pure from impure.

♍ in desc. denotes a clear and practical character with little fantasy and therefore not in sympathy with the conceptions of others.

♍ in I. C. The foundation of the character is purity, which causes an aversion to all that is sickly or impure.

(♎) Libra (ruler ♀) Airy Sign.

Type: the Austrian.

♎ as ascendant, the Emperor Francis Joseph, Colonel Olcott, Pasteur, Erasmus.

As type Pasteur comes under ♄ (♄), through the many planets he has in this sign, — and Olcott under ☊. Olcott has the ☉ in M.C. in ☊.

The body is tall, slim and shapely, the hair usually dark, eyes brown, but also many people with fair hair and blue eyes are found under this sign. Nose straight, forehead near the eyebrows more pronounced. The expression of the eyes is honest, frank.

The character is courteous, kind, helpful; often somewhat indolent, but usually sympathetic. The will is weak, so that the Libra-type is strongly ruled by circumstances and outward influences.

He is often the slave of his feelings and impulses.

He tries to evade unpleasantnesses at any cost. His greatest virtues are honesty and a strong feeling of justice.

♎ governs the loins, principally the kidneys, excepting the pelvis of the kidney (♏). So here it is secretion, in opposition to the preceding sign — absorption.

The 1st dec. is ruled by Venus, the 2nd has for sub-rulers Uranus

and Saturn (♒) through which diplomacy is joined to the former qualities. The 3rd dec. has for sub-ruler Mercury (♊). This combination is very good and gives a strong inclination to science. This dec. produces bodies most beautifully proportioned.

The Libra-type has often a certain apathy to overcome which sometimes degenerates into indolence. Rest and seclusion, and good music as well, are the best remedies for him.

The symbol of the equinox. The Sun has its fall (see p. 52) here. The mystic symbolism of this sign is that in Libra, the sign of the balance, the soul is weighed. It descends and is subjected to the lower nature, until the latter is overcome. Here does the soul find its equilibrium by subjecting the lower nature (♀ the ruler). Saturn is exalted in this sign, i.e. through the effect and the influence of Saturn the lower Venus is brought under discipline. As soon as this is achieved, enlightment follows, the intuition awakes i.e. the knowledge gathered in former lives manifests.

♎ in M. C. gives a craving for beauty, for harmony in life, to be obtained by natural, many-sided development. He seeks after popularity and public recognition. His point of view is that of an arbiter though he is prone to waver.

♎ in desc. The spirit is broad and impartial, but sometimes vague and undecisive.

♎ in I. C. The foundation of the character is a nice feeling of honour and love, of proportion and rhythm.

(♏) **Scorpio** (ruler ♂). Watery Sign.

Type: the North-German.
♏ as ascendant, Goethe, Dr. Rudolph Steiner, Edison, Maurice Maeterlinck, Jeanne d'Arc.

Under this sign we clearly distinguish two types, the higher and the lower Scorpion-type. Under the former come the high idealists, mystics whose influence is often felt in large circles. They have overcome the lower qualities which characterise the Scorpion-type so strongly and by the victory gained on themselves, they have become in a sense masters of the Universe. The lower Scorpion is combative though not irritable, — has a strong will, is jealous, unreconcilable and rude. Because they soon feel insulted, they are difficult in intercourse, proud and often indefatiguable seekers after sensuous pleasure. Scorpio exercises special dominion over the generative organs, the bladder, ureters, the sinus or pelvis, the urethra.

The body is often unproportioned, but firmly built and nervous. The expression of the eyes (brown or black) is very peculair and fascinating. If one has once observed this glance, it will be easy to recognise many Scorpion-types by that only. I know somebody who, by having the ☽ in ♌ in M. C. in aspect with the ascendant, shows the Leo-type strongly, only the fascinating glance of the eyes betrays his having ♏ as ascendant.

Hair and beard are black or chestnut, often curled and dense. The

1st dec. is ruled by ♂, the 2nd by ♂ and ♃ (♑), the 3rd dec. by ♂ and ☽ (♋). The 2nd dec. gives a slimmer and better proportioned body than the 1st and the 3rd.

Under this sign come many spiritualist mediums and sensitive people.

It is especially their task to purify their sexual inclinations and to control them. This task is represented in the myth of Scorpio who slays Orion. Along this way only can the lower Scorpio-type evolve to higher things. That is why the earlier parts of his life are, as a rule, much more difficult by far than the latter part.

The Scorpio-type must strive after purity and after more leniency for others.

♏ in M. C. gives a longing for power over the lives of others by exercising his will. The point of view is that of a ruler, watchful and careful, possibly inclined to pessimism.

♏ in desc. The spirit draws its conclusions in an evidently illogical way, based on instinct or intuition; yet they are true, — except when feeling plays too great a part.

♏ in I. C. signifies that the foundation of the character is power, which however, at times proves to be somewhat merciless in its expression.

(♐) Sagittarius (ruler ♃) Fiery Sign.

Type: the Spaniard.

♐ as ascendant, Pres. Roosevelt, King Edward VII, Sven Hedin, Stanley.

Gives a well-proportioned, healthy body, high forehead, blue or bluish-grey eyes and chestnut hair or fairer, usually with a golden sheen. The glance is kind, full of expression and open. The nose is straight or very little bent, the complexion is fresh and fair.

The character is independent, open and frank, sometimes irritable and troublesome, very impulsive and combative (when afflicted); they are usually fond of travelling. The higher type is philosophical, very religious, peacable, good and merciful. Their originally good temper is subject to many fluctuations and passes from gentleness to rudeness. They love all branches of sport and are real lovers of animals (expecially horses).

♐ governs the hips and thighs, the locomotor muscles.

Mercury has its detriment (see p. 52) in this sign i.e. that the intellect should be silent here so that the higher self may awake to rule the lower self; viz. when the brain-thinking sleeps, intuition and inspiration awaken.

The 1st dec. comes under Jupiter, the second has Mars (♈) for sub-ruler, through which the strong feeling of independence may rise to excitement and stubbornness. The third dec. has for sub-ruler the Sun (♌), a fairly favourable influence which weakens the impulsive-ness a little and gives more devotion.

Sagittarius is represented as a centaur, shooting an arrow.

The Sagittarius-type is sometimes wrongly judged in his free, easy intercourse with the opposite sex, — on the whole, however, his character is rather clear.

By their habit of expressing themselves impulsively and by their exaggeration with regard to bodily exercise and sport they often expose themselves to disagreeable things and accidents; they should learn to force themselves to calmness.

♐ in M. C. Desire for higher knowledge and for teaching it and applying it practically in life. The point of view is that of the practical philosopher who is always ready to learn.

♐ in desc. The spirit is continually searching after science, is restless and unsatisfied in this strife.

♐ in I. C. The character shows a high degree of independence, related to pride, sometimes even uncourtesy.

(♑) Capricorn (ruler ♄) Earthy Sign.

Type: the Bulgarian.

♑ as ascendant: Robert Schumann, Bhagavan Das, Gladstone, Michael Angelo.

Gives medium stature, and an intelligent, philosophical spirit. Nose and chin long. Handsome features seldom occur under Capricorn. This sign gives much power to persevere, so that he who comes strongly under its influence, usually reaches the end he aims at, though he has to fight all kinds of difficulties. The intellect is good, and although he does not think quickly, he usually gathers a hoard of knowledge by persevering. He is seldom superficial, usually earnest and cautious. They are not quick in their likes and dislikes, but their friendship as well as their hatred is of a lasting nature.

This sign produces many great men, especially in the political line. Their inborn inclination makes them long for a high position and by their perseverance, tact, and diplomatic talent they usually reach the purpose of their wishes, — though slowly, for they have to work hard for it. They possess the power to fight effectually their inherent melancholic, worrying nature.

Their glance is usually fixed to the ground, a Capricorn will seldom look straight in the eyes of the person he is talking to; the glance is sluggish, the eyebrows are planted low and sometimes grown together on the bridge of the nose. Hair and eyes black, the beard thin. The forehead is broad. They like to speak in public, but seldom speak easily and fluently. ♑ governs the knees and bones.

The moon has its fall in ♑ and ♂ is exalted in ♑; the sun stands lowest in ♑ — for the northern hemisphere, but begins to rise higher from this sign. At Jesus' birth the Sun had just entered the sign ♑, — it is the symbol of resurrection and in a deeper sense, of the beginning

again of the spiritualising of the earth and all it contains — after it had reached its lowest point in physical matter. Hence the fall of the Moon in ♑. The reflected light of the Moon wanes, that the true spiritual light of the Sun can shine again with more force. Together with that, the old conception of matter is thrown off and the real significance of matter in relation to spirit becomes clear.

The 1st dec. has for ruler Saturn, the 2nd has for sub-ruler Venus (♉), the 3rd Mercury (☿).

The mythological significance of this constellation has not been quite explained. Some are inclined to believe it to be the pastoral god Pan; others suppose that it is the emblem of the goat Amalthea, which nursed Zeus (Jupiter) on the island of Cyprus.

Rhea the mother of Jupiter, daughter of Uranus (Heaven) and Gaia (Earth) had Zeus (Jupiter) nursed in a cave. Zeus when grown up, forced his Father (Saturn) to vomit (*Manvantara*-exhalation) his swallowed children *(Pralaya*-inhalation) after which Heaven and Earth (♃) were separated, and also Water (♆) and Hades (♂).

Jupiter has his fall in Capricorn.

The causes of illness are often dejection and discontent, which can be overcome by mixing with pleasant company and by cultivating hope. He must evade solitude if he wishes to feel happier.

♑ in M. C. gives a strong longing to rise above the conditions of his environment, which sometimes degenerates into the "upstart". The point of view is affable and approving towards superiors and often supercilious and disdainful towards inferiors.

♑ in desc. The spirit is profound and penetrating, possibly somewhat hypocritical or narrow.

♑ in I. C. The foundation of the character is the passionate longing for growth.

(♒) Aquarius (ruler ♅, ♄) Airy Sign.

Type: the Swede.

♒ as ascendant, Alfred de Musset, Jules Sandeau, Lord Salisbury.

Aquarius gives like Capricorn, a calm, patient and honest nature and a sharp, penetrating, philosophical spirit, which, however with ♒, goes in a more idealistic direction and is often accompanied by eloquence and a nice feeling for plastic arts. This sign inclines to seclusion and solitude and serious studies, especially in the occult line. The investigation into all things that deviate from the every-day things, especially the study of the human character and of the great questions of life are their favourite theme. They usually are too strongly influenced by others.

There are two different types under this sign — a fair and a dark, — the face is lank-cheeked, the chin long, the eyes are handsome. As a rule the Aquarius type has many friends.

Under this sign are found many occultists, mystics, asceticts, assiduous investigators and students of nature, — in general, enlightened people. The weak side of the undeveloped ♒ types is, that they indulge too much in their strange fantasies and inclinations, which in that way easily degenerate into something sickly and abnormal. With them intellect must be joined to intuition and by patient and loving work they obtain a wonderful understanding of the powers that work in nature. Along this road they arrive at a rhythmic harmony with the Universe. ♒ has influence over the bloodcirculation and governs the lower leg and ankles.

The first decanate has for ruler Uranus and Saturn, the 2nd dec. has for sub-ruler Mercury (☿); the 3rd dec. has for sub-ruler Venus (♎), through which more harmony and clearer vision is added to this part of ♒.

The water-bearer who pours out the water of life on to the earth is the symbol of the highly developed man who, as co-operator with the Logos, helps the evolution of the Cosmos.

The weak point in this sign is the circulation, showing e.g. in cold hands and feet. Much bodily exercise and fresh air is advisable.

♒ in M. C. Longing to work for the evolution of humanity which their breadth of vision enables them to do. The point of view is that of the seeker after truth without prejudice and with an open eye.

♒ in desc. The spirit is frank, unprejudiced, but sometimes uncertain in its conclusions.

♒ in I. C. The foundation of the character is a strong feeling of love of mankind, arising from the knowledge that the source of all manifestation is the same.

(♓) **Pisces** (Ruler ♆ and ♃). Watery Sign.

Type: the Portuguese.

♓ as ascendant, Queen Wilhelmina (♃ and ♄ in ♈, ☽ in ♋), Queen Victoria of Spain, Cleo de Merode, Pius IX, the Empress Friedrich.

Gives a fleshy body, a weak constitution, sensitive to influences. Their inner nature is honest, good and gentle, they wish to serve and to help, wherever they find an opportunity, but they are often the sport of outward influences and of their emotions by being so extremely susceptible.

The eyes are pale grey and watery, so-called fish-eyes, easy to recognise. They usually get a double chin when they grow elderly. Often a wan complexion, shoulders round, attitude often bent, arms and legs short and shapeless, hair fine and silky.

The "Fishes" are not among the happy people; they live as it were under a fatal anathema which compels them to remain in the background in everything. They have continually to fight all kinds of adversities and disappointments. It is as a road to crucifixion along which the perfect man has to go, before he is nailed to the cross in

the sign of the Ram (♈ is the next sign). Neptune, the ruler, is the uttermost, the highest three-dimensional planet of our solar-system; a planet of which little is known as yet. Likewise a Fish-type is seldom understood and appreciated. They are often mistrusted, — though they may be completely relied upon, — they ask little for themselves, however.

The 1st dec. comes quite under ♆ and ♃, and gives a broad and heavy-built body, the 2nd has for sub-ruler the Moon (♋)[1]) and the 3rd ♂ (♏). Hence the last decanate receives more power and constancy and that which is too sensitive and feminine — though gifted and true — of the 2nd dec. becomes much more positive.

The tender part of the body is the feet. It will be difficult, for a lady that has this sign afflicted in her horoscope, to wear the heel of her shoe under the middle of her foot, and so she will have to live "on a large footing" if mother nature has not endowed her with graceful, little feet.

Though the body of the Pisces-type is weak, the harmonious nature of the individual is a help here and thus ascertains fairly good health.

With the old Syrians the fish enjoyed religious adoration.

♓ in M. C. gives a clear view on things, not confused by illusion, — a striving to teach mankind and bring it closer to the innermost being of the Universe. The point of view is that of a poet, a seer, a mystic.

♓ in desc. makes the spirit very susceptible, for psychic influences as well, i.e. mediumistic.

♓ in I. C. The foundation of the character is sacrificing and devout, sometimes it expresses itself in complete want of initiative and action.

Influence of the Decanates on Body and Character.

According to Hindu-astrology the first half of each decanate is positive (+), the second half negative (—). In the case of the sign Aries therefore (see the table of the decanates p. 36) the first 5° have for rulers ♂, ♂ +, and the following 5° ♂, ♂ —. From 10° up to 15° we have for rulers ♂, ☉ + and from 15° up to 20° ♂, ☉ —. From 20° up to 25°, ♂, ♃ + and from 25° up to 30° ♂, ♃ — and likewise for each sign.

It must always be borne in mind that a planet in or near the ascendant causes a change according to the nature of the planet and further that a planet in M. C. has also a great influence on temperament and appearance.

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[1]) The 2nd (♋) decanate has the strongest Neptune (♆) influence, as a rule, having less of Jupiter and more of the Moon.

The Planets.

After the nature of their influence the planets are distinguished into good and bad, or if we use the universally accepted astrological terms, in *benefics* and *malefics.*[1]) To the *benefics* belong: ♃, ♀, ☉ and sometimes ♆; — to the *malefics:* ♄, ♂, ♅, whereas ☿ and ☽ may be called *neutral.* The latter accept the qualities of the planets by which they are aspected. All planets however are in their effect coloured by the sign in which they are placed. Neptune has a harmonious influence only when well aspected and even then, only when the consciousness of the native is sufficiently developed to respond to the very high vibrations of this planet. In all other cases ♆ works as a malefic.

Just like the signs, we can classify the planets according to their manner of action, into: fiery, airy, earthy and watery planets. The *fiery planets* are Mars, the Sun and Jupiter; the *airy planets* Uranus and Mercury; the *earthy planets* Saturn and Venus: the *watery planets* the Moon and Neptune.

Usually a planet works strongest in a sign of the same nature, so e.g. Mars in a fiery sign, Saturn in an earthy sign, but the table below shows us, that there are exceptions; e.g. Mars is strong in the watery sign ♏. Saturn is strong in Libra, an airy sign etc. I take "strong" in the widest sense here; for in astrology is meant by strong or exalted action, that in a certain sign the action of the planet in its highest and purest meaning is expressed. In the sign of which it is the *ruler,* its action is expressed to its full force. The cause of this is that the part of the heavens of which this planet is the so-called *ruler,* has on man an effect in agreement with that of the ruler.

Exaltation therefore really means, *ennobled action* e.g. the planet Mars is exalted in Capricorn which means that the fiery, energetic nature of Mars is here combined with the logical, tactful nature of Capricorn. That which is too impulsive, produced e.g. by Mars in Sagittarius has made room for a quiet, indefatiguable power of work, that overcomes all obstacles.

Likewise, the Moon is exalted in Taurus and the sensitive, changeable, little-constant character of the Moon becomes enriched by the self-reliance, the constancy and the slowness of Taurus, which causes a very good combination of qualities to be called into being.

The Sun is exalted in Aries, so that as it were a harmonious cooperation of head and heart arises and in the same way we may regard the exaltation of Saturn in Libra, of Jupiter in Cancer, of Venus in Pisces, of Mercury in Virgo. The Sun and the Moon rule only one sign, so do

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[1]) It has been observed before, that these terms are really wrong and that there cannot be any question of good and bad, benefic and malefic; but in order to evade needless longwindedness we shall keep using these universal terms.
This also applies to the expressions affliction, afflicted, favourable and unfavourable which are continually used.

the planets Uranus and Neptune, the remaining five planets Saturn, Jupiter, Mars, Venus and Mercury rule each of them two signs, as is generally accepted, though in our opinion this division is incomplete and was made in the time when Uranus and Neptune had not yet been discovered and no other means was found to classify the planets.

For those who may be inclined to name this "classification" astrological or occult fantasy, we must observe that their judgment is rash, seeing that the planets ♅ in ♒ and ♆ in ♓ show a very exalted action. So it would really be calling it another name.

Here follows the division of the planets as it is found in most astrological works.

Sign	Ruler	Exaltation	Fall	Detriment
♈ fire	♂	☉ 19°	♄ 21°	♀
♉ earth	♀	☽ 3°	♅	♂
♊ air	☿			♃
♋ water	☽	♃ 15°	♂ 28°	♄
♌ fire	☉			♅
♍ earth	☿	☿ 15°	♀ 27°	♃
♎ air	♀	♄ 21°	☉ 19°	♂
♏ water	♂	♅	☽ 3°	♀
♐ fire	♃			☿
♑ earth	♄	♂ 28°	♃ 15°	☽
♒ air	♅ ♄			☉
♓ water	♆ ♃	♀ 27°	☿ 15°	☿

The degree given in the list of exaltation indicates the place where its exaltation and its fall are strongest.

Above-inserted table shows that the planets have their fall in the sign opposite to the one they are exalted in and that their detriment is in the sign opposite to the one they rule.

In the sign it rules, the planet can show forth its strongest and purest action; in its exaltation it shows forth an elevated, higher action; in its fall a weaker and more or less degenerated action and in its detriment its action is very weak and impure.

A retrograde (℞) planet [1]) has also a weaker influence, — it indicates delay of action.

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[1]) Here is of course, only question of a seeming moving backwards of a planet, seen from the surface of the earth. The planet moves in a direction round the sun, but seen from the earth this movement seems progressing or retrograding, according to the sun being between the earth and the planet or the earth being between the planet and the sun. Sun and Moon can never be retrograde. It is for shortness' sake represented by the letter ℞ in the horoscope.

The slower the course, the weaker, — the quicker the course the stronger the action and the quicker do the events follow each other.

We shall try and give for every planet a striking type. It is not always easy to find these types among personalities universally-known, because we have often not seen them, but must rely on busts in museums, portraits and descriptions of their person. Among our acquaintances, however, we can point out the various "types" without difficulty.

The Sun (☉).

Type: Colonel Olcott. She sign ♎ was rising together with the Sun in ♌ in M.C.

The Sun was worshipped as the God of day, and its symbol, fire, was during ages adored by fire-worshippers. In mythology the Sun is represented by *Phoebus, Apollo, Sol, Helios,* etc.

In eastern literature it is called *San* or *Sansi* = Sun-god. The Sun sends forth its vital power, *Prâna*, through the Universe and thus the Sun is in the horoscope the symbol of vital power and the higher intellect. It represents in the horoscope the spiritual principle, the real man, the individuality.

Those who come strongly under the Sun-influence, seek after greatness, a high position and power.

The influence of the Sun, together with that of the Moon is by far the principal in a horoscope, and in judging a nativity these two centres must first be considered. If the Sun is strong and well placed in a nativity this indicates a good moral basis of the character, whereas with a bad position and bad aspects it usually points out immorality, self-conceit, egoism and hardness towards inferiors.

The Sun gives life and germination by its fostering rays, it gives warmth, but also all artificial heat with which we make our life pleasanter in various manners, comes from the Sun; for the heat and light that our combustibles provide us with, is in reality nothing but stored up warmth of the Sun. And what else is electricity but Sun-energy?[1])

If we compare the 7 planets of our Cosmos with the seven colours of the spectrum and with the seven notes of the scale, we find that the ☉ corresponds to the colour *orange* and the note C. The ☉ has no North- or South latitude, it follows the ecliptic in its seeming course.

When the Sun occupies a strong place in the horoscope, it makes the body strong and robust with strong bones, a red face with a high and broad forehead and fair curly hair. The bearing is self-conscious and authoritative, the glance penetrating. The native is soon irritated but merciful. When the Sun is afflicted and in a strong position, it causes pride and arrogance, stubbornness and superficiality, restlessness and sometimes cruelty — if Mars or Saturn influence it badly.[2])

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[1]) See "Cosmos and Microcosmos" by *C. Aq. Libra.*

[2]) See Chap. The Influence of the Aspects p. 125—132.

The harmonious influence of the Sun makes one punctual and serious, honest and noble. It governs the heart and its illnesses are complaints of this organ. As the Sun is the life-giver of the Universe, so is the heart the life-giver of the body. That is why its position and the aspects it receives are of the greatest importance in the horoscope. *The Sun is ruler of all life, the Moon is the giver of form.* All *life* is expressed in *form* and therefore the relationship of the Sun and the Moon by aspect must be studied first of all. When these are in good aspect *life* can express harmoniously through *form* or in other words, the individual (☉) and personal (☽) sides of our being cooperate harmoniously.

It is man's task to make the Moon- or form-side subjected to the higher, Sun- or life-side of his existence, and to the degree in which he succeeds, so much is he master of his fate, and will he *"rule his stars"*.

The Sun has the greatest influence during the second half of our life. During the first half, and especially in childhood, the form-or Moon-side of our being takes the lead.

The nature of the Sun-influence is dry and hot, just like Mars', but more temperate.

Apollo, the Sungod, is in the oldest legends, still represented as a kind of demon who sends disasters and pestilence to the cattle, but also averts the evil. The seventh day of the month was kept as Apollo's birthday and hence celebrated.

He is also the God of truth, light and purity, but of war as well. (Sun-influence corresponding to Mars-influence).

He is represented a.o. as a youth of majestic and serious bearing and armed with arrow, bow, lute or trivet.

The Moon (☽).

Type: H. P. Blavatsky. The sign ♋ was rising, the ☽ well aspected and strongly placed in the 4th house, the house of ♋.

The Moon was worshipped under all kinds of names and symbols. Some of these are: *Cynthia, Isis, Lana, Selene, Artemis, Persephone* or *Proserpine, Soma.*

The Ancients knew that the Moon influences the moment of birth considerably and so in mythology she is represented helping her mother who is giving birth to Apollo.

She governs the fluids in the body, such as the saliva, lymph and glands, breasts, the intestines (the entrails), bladder, and causes illnesses of these parts, such as stomach-ache, colic; further, asthma, measles, convulsions, etc. — In man it represents the soul with its various emotions and expressions, such as passions, desires, feelings. It represents the *lower* man just as the sun represents the *higher* man. By its short distance from the earth the Moon is the principal channel through which the energy, the vital power of the sun expresses itself, — influencing the earth and all that is on it. The planets should be regarded as

suchlike channels. Their influence is energy of the Sun, modified by the individual character of each planet.

The Moon does not follow, as the Sun does, the ecliptic, but deviates from it northward and southward, and so has just like the planets, a latitude.

When the Moon occupies a very strong position in the horoscope, it produces a stout body with short arms and legs and plump hands and feet (small). The face is round and pale, the eyes grey. The character is sympathetic but changeable and when the Moon is badly aspected, it makes lazy, over-sensitive, cowardly, melancholic, mistrustful, according to the planets that send the bad aspects. Those who come strongly under the Moon's influence, often lead a complete gipsy's life; they long for change, though deep in their hearts, they hanker after a cosy, family-life. They are extremely sensitive to outward impressions and as a rule have a hard life. They usually suffer from fits of despondency. The nature of the Moon is phlegmatic, cold, humid, and changeable.

The Ancients had a special division of the Zodiac after the 4 principal phases of the Moon (each of about 7 days) in 28 mansions of the moon, and they ascribed to each of these mansions a definite influence. Nowadays this division has become obsolete and its significance is lost. It will certainly be worth the trouble to investigate in this direction. *Sepharial* gives a full account of this division of the Zodiac, which starts with Aries, the first degree.

The ☽ is the great collector of that which is harmonic and that which is unharmonic which comes to it through the aspects of the other planets.

The Moon, well aspected and in an angular house is a warrant for a successful life. Especially a good aspect of Jupiter and Venus is a great help for obtaining and enjoying the good things in the material world. One of the worst aspects in a horoscope (especially in a feminine one) is a square or an opposition to Saturn.

Attention must be paid to the fact that the Moon accepts the character of the sign in which it is placed, e.g. if it is in ♈, Mars will assert its influence in impulsiveness etc., in a good or a bad sense according to the aspects; if it is in the Saturnine sign ♑, then earnestness and caution, but also the bad qualities of Saturn will communicate themselves to the character.

A badly aspected Moon is one of the surest tokens of weak health, especially in the first seven years of life. Other factors, however, should also be considered in this case, which will be treated later on.

The Moon has a great influence on all that is connected with mediumship, spiritism, psychometry etc. If its position is in one of the occult houses (4, 8, 9, 12) and if there are aspects of ♅ or ♆ we may conclude with certainty that these inclinations are present, — unless Mars plays a principal part in life by aspect and strong position. In this case much that a horoscope indicates, will not come to expression, because the senses and sensuousness play first fiddle

For intellectual thinking an ☽-aspect with ☿ is very favourable, seeing that to the cold logical thinking of ☿ the imaginative-ness of the Moon is added.

That the Moon has such an extremely great influence on the earth and all that is on it, is easy to understand. The Moon represents the negative, feminine, the mother-side of all existence, i.e. the material- or form-side of it, whereas the Sun is the positive, masculine, the father-side, i.e. the spiritual side of all being.

For this reason the Moon's influence is the strongest in youth, when that form-side is being developed, and when the form-side, in the midst of all that surrounds us, draws most of our attention. It becomes otherwise in the second half of live, when one is no longer content with knowing the consequences (the *form* side, — the ☽), but begins to ask after the causes (the *spiritual* side, — the ☉). Then does the Sun assert its influence more and more and in the same degree does the Moon-influence come to the rear.

So we have to regard the Moon as the principle of all that is material, and the proof of it we may daily observe in nature. There we see her influence everywhere, — both in a *constructing* and in a *disintegrating* sense, in the four kingdoms of nature.

When the Sun and the Moon are in opposition regarding the earth, i.e. when the moon is *"full"*, the material earth will receive its full flow of life and that is why this time and the time of the *"waxing"* Moon works so favourably on vegetation and all that has to do with matter. For us it is the time of working, — of material transposition of our power, — and to begin new enterprises, — to gain experience; whereas during the time of the new Moon the material current is weakest, the spiritual flow of the Sun, on the other hand, can work in its full force and that is why that time and the time of the waning Moon are more fit for spiritual work, for working out material experiences and for transcending them. It is the time for meditation and self-communication, so in a sense, for that which is negative, receptive.

Many a simple farmer and fieldlabourer will be able to tell you how some plants, when sown while the Moon is waxing, shoot forth into leaves, whereas their roots develop much stronger and which give more seed, when sown while the Moon is waning. He will tell you how the Moon regulates his various activities on the fields.

The Javanese will tell you that bamboo must be cut when the Moon is new, if one wants it to be durable. But the conclusion should not be made that every farmer and every Javanese knows of these things!

Helmont says that a killed frog even in winter, when exposed to the rays of the full Moon for one night, will change into a slimy mass.

Kiesewetter mentions in *Die Geheimwissenschaften,* II p. 246, "when the Wallaba-tree (South-Africa, — very resinous) is felled a few days before the new Moon, it produces durable timber that is not easily split. If it is, however, felled towards full Moon, it will easily be cut up into fine smooth boards, and also split into staves, but the wood is not at all durable in that case.

As the Moon is the principal influence of all that is physical, we can understand that especially those who have a very sensitive physical body (those who are sensitive) respond extremely to Moon-influences. Their moods fluctuating with the Moon, the beams of the full Moon work cheeringly on them to a high degree; — they cannot go asleep when a Moon-beam pene-

trates their bed-room; in a pitch dark room they will with certainty point out to you the direction where the Moon is in the skies, etc. On this see the interesting proofs with sensitives made by *Von Reichenbach.* (Cf. *The Od.).*

According to Reichenbach the Moon radiates principally positive od, the Sun negative od; the earth's surface is od-negative, but its core is od-positive and this is also the case with the other planets and their moons.

We should not mix up this od of Reichenbach with electric or magnetic emanations, though it is a constant accompanier of it.

Brandler Pracht speaks about the Moon's influence on iron as follows: "If one leaves a sharp knife during one night in the window-sill and allows the full Moon to shine on it, this knife becomes useless and cannot be made really sharp again even by repeated whetting."

It is further known that certain medical herbs, gathered at certain aspects of Moon and planets have a stronger effect than under other influences. Some medical men and pharmacists may deny this with authority, but we suppose that their authority is founded on ignorance concerning this.

The great influence which lunatics, hysterical and epileptical people experience with the Moon's changes is known; the word moon-struck is even used.

It is not doubtful that the critical days with acute illnesses may be calculated beforehand, according to the positions of the Moon. The critical days are those when the Moon is in ☌, ☍ and □ with the place it occupied at the beginning of the illness; so that after that beginning the 8th, the 15th, the 22nd day we may expect a temporary change for the worse. (See chapter on *Astrology and Medicine).* Through cosmic influences temporarily working in an opposite sense, these periodical changes for the worse, may, of course, not take place; but the weekly rhythm is present.

So if we regard the Moon as the life-giver of all that is physical, we must always bear in mind that the Moon receives its power and the life that it gives from *the Sun,* just as this is the case with the planets. There, also *the Sun* is the original source. Without Sun no spiritual life, but no physical manifestation in form as well.

As the goddess of the Moon, Artemis bears the name of "Hekate" i.e. striking from afar.

The Hekate is triple, triangular, for the 3 phases of the Moon, — full waning, waxing. Offerings are brought to her on three-forked ways and cross-ways by preference.

She is symbolized in different ways e.g. as the goddess of hunting. She is represented, sitting on a chariot drawn by deer.

Mercury (☿).

Type: Joe Chamberlain. Though he had the 1st degree of ♋ rising, the position of ☿ in ♋ 1° 3′ gives him quite the appearance and character of Mercury.

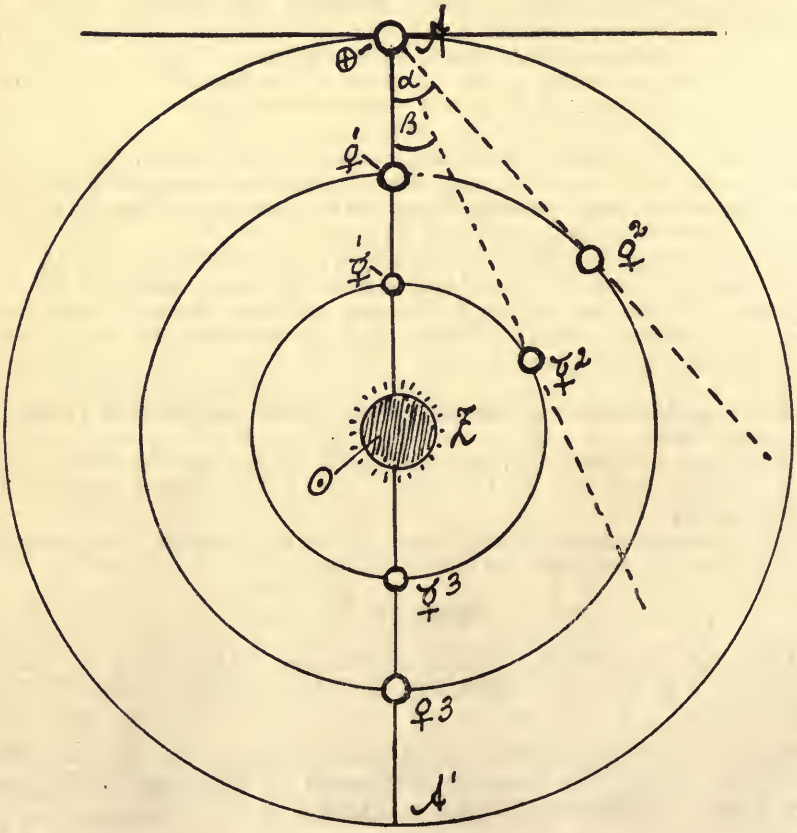
Mercury is the expression of all planets taken together and that is why he is called the winged messenger of the Gods. With Gods is meant here, the planetary Logoi or Deva's. [1])

[1]) More about this in the esoteric treatise, and in "Cosmos and Microcosmos" by *C. Aq. Libra.*

His Chaldean name is *Nebo* i.e. knowledge, and the Hebrew, Egyptian, and Greek names also have the same significance. We find the word Nebo back in a number of historical names such as: Nebucadnezar, Nabo-Polasser etc. It denotes viz. "power" as well and so many Babylonian kings were called after it.

Mercury is the God of thieves and of merchants, it is not flattering for the latter to be arranged under the same heading! Its colour is yellow, its tone is E.

Formerly it bore the name of Hermes. Its symbol is the Caduceus (two serpents curled round a staff and looking in a mirror), the God Mercury is always represented with this symbol. It governs the thought-centre of the brains, and memory, speech, nostrils, lungs, nerves, hands and feet. Its illnesses are complaints of these e.g. impediments of speech (stammering, lisping), further hoarseness, nervous cough etc.



The Aspects of ☿ and ♀ with ☉ d. = 48°. B = 28°.

Seen from the earth Mercury, being so close to the Sun, removes not farther than 28° from the Sun, and so can only form a few aspects with the Sun. (See fig. p. 58).

☿ comes next to the Moon in velocity of movement.

Its nature is fluctuating, changeable, cold and dry. When in a strong position in the horoscope it influences the build of the body and the character: viz. it makes the body lean and slender, the arms long, face narrow-cheeked and long, nose protruding, often sharp. Hair and beard are black and thin. Movements and gait quick. The forehead is well-developed and so are the brains.

Its influence produces students of literature and exact sciences; they are very receptive, quick and sharp at argument and often good speakers and writers. The faults that Mercury produces are egoism and self-conceit. One might typify this fault by saying: "God knows all, but an unharmonic Mercury-type knows all better."

Like the Moon, ☿ takes the colour of the sign in which it is placed e.g. in fiery signs it makes the thoughts sharp and keen, in the airy signs ♎ and ♒ it makes idealistic and fond of art, in ♊ it gives a penetrating and acute intellect, in ♏ it makes sarcastic and at times fickle etc.

Everything depends further on the aspects which ☿ receives from the other planets. Every aspect of the ☽ is favourable and produces adaptability, but the bad aspects bring at the same time much changeability and difficulty to concentrate the thoughts. A good aspect of ♃ gives a pure feeling of right and makes tolerant and generous; a good aspect of Saturn makes the intellect fit for concentration and for profound study in general. Saturn shuns all haste and superficiality. A good aspect of ♀ gives taste and love for art and all that is elegant and beautiful, — in some cases, however, sensuousness and superficiality. It produces people that seek only the bright side of life. A good aspect of ♂ gives courage, self-reliance, spirit of enterprise, sharpness, love of argument and power to conquer obstacles whereas e.g. a bad aspect of ♄ gives the contrary viz. want of courage and of self-reliance, want of firmness, fear, timidity and despondency.

A good aspect of ♅ makes the intellect original, inventive, intuitive — departing from the commonplace and everyday things. The character may seem strange and incomprehensible under this influence, but original and interesting it most surely is. These people are enemies of all that is conventional, enemies of all imitation.

A good aspect of ♆ will have no more effect than a dreamy, absent and strange tendency with a lower developed individual, as regards his thinking and feeling; but with a higher developed individual that begins to respond normally to the high vibrations of this occult planet, it will produce a high and fine feeling for art, a gift to decipher the secrets of nature, i.e. it allows him to see something there, where nothing exists to others, — it gives some genius, it endows with insight into

things metaphysical. We need only study the nativities of P. B. Shelley, John Keats, Franz Liszt, Anton Rubinstein, Rudolf Steiner and others to understand the truth of this Neptune-influence.

As regards the environment of the native, Mercury represents in the horoscope the younger brothers and sisters.

The action of Mercury in the various signs is treated later on. (See p. 120).

Mercury (Hermes) was the son of Jupiter (Zeus) and Maia. He is represented as the messenger of the gods, and as early as God-child, great restlessness, mendacity, sharpness and thievishness show with him. He steals 50 head of cattle, but lies so cleverly that Apollo begins to laugh. As a pastoral god he is represented with a ram, which he leads or carries. For the rest he has winged feet and a felt hat on his head.

Venus (♀).

Type: the Emperor Francis Joseph. He has ♎ rising and the ruler of this sign ♀ in M. C.

Also called Beauty. The *Aphrodite* of the Greeks. She was called *Astarte* with the Phoenicians. *Nana* with the Babylonians, *Isktar* with the Assyrians, *Astoreth* is the Hebrew name. The return of the banished Isktar from the kingdom of Hades to the earth is the Assyrian symbol of the coming spring. (The Sun enters Taurus in April; ♀ is the ruler of Taurus).

It was *Freya, Lakshmi* (the wife of Vishnu); it was the goddess of matrimony, love and beauty. It is also known under the names of *Lucifer* and *Hesperus.* Venus was the wife of Vulcanus. Its influence is good, next to Jupiter it is our greatest benefic. Its note is A, its colour yellowish-blue. It governs the uterus, the genitals, ovaries, the throat, the Eustachian auditory tube, the veins, the breasts, the kidneys, jaws, and chin, and its illnesses are often the consequence of an excess of sensuality.

In the horoscope it represents elder sisters, wife, mother, sweetheart.

Its nature is feminine, cold and humid.

Where Venus occupies a strong position in the horoscope it leads to early attraction to the other sex, to love of all that is beautiful and harmonious, but also to amusement and gratification of the senses. As long as the Venus-influence is not purified by Jupiter and Saturn, the last mentioned quality remains the dominating one in Venus. Mars (passion), the other pole of Venus, must be overcome in order that the delicate action of Venus in all its purity and beauty can manifest. We can distinguish 2 kinds of Venus-types, the high type, seeking "beauty", all that is idealistic and the low one, seeking sensuous pleasure.

Venus produces a fairly short, plump body with a round dimpled face, bright, kind eyes, dimpled chin, and pleasant voice; its good influence makes the native kind, helpful, philantropic, artistic; but when strongly afflicted careless and sensual. The latter especially when

aspected by Mars. So we must regard in a sense every aspect of Mars and in fact of Uranus as well, as unfavourable, because the latter always gives a strange touch to the tendencies of Venus.

A badly aspected ♀ in a masculine horoscope denotes that the native cannot manage well with the other sex in the long run. The same is indicated in a feminine horoscope where Mars (the antipode of ♀) is badly aspected. With good aspects respectively the reverse may be accepted in a general sense.

In mythology Venus is represented now as naked, and now in a sea-green veil (born from the foam of the sea), she is usually accompanied by Swans and doves and by her son Amor (Cupid).

Aphrodite is usually brought into connection with the departure of spring and this is symbolized in the legend of Aphrodite and Adonis.

Mars (♂) [1].

Type: Kaiser Wilhelm II, though he has ♋ as ascendant, yet the influence of ♂ in M. C. is strong enough to be shown in appearance and character. The purest Mars-type is certainly the English poet Swinburne.

Mars was the God of war and of hunting. He was the son of Jupiter (Zeus) and Juno and was held in high honour in the Roman Empire.

Mars is the God of force. In the Bible Mars is symbolised by the *Devil.* In Greek, *Ares;* Egyptian, *Artes;* Sanscrit, *Avahoek* = sharp.

Mars governs the face, the bile, the taste, the genitals and the muscular system and causes illnesses of these parts.

Its illnesses are of an inflammatory kind, such as fevers, the pox, pimples, tumours, acute abscesses, wounds of cutting or burning, especially occurring in the face and further in the parts represented by the sign in which Mars is placed. Mars marks its children by impressing them with its stamp! Thus he or she that is born with Mars in the ascendant will usually be marked in the face.

In the horoscope Mars represents the elder brothers and in a feminine horoscope the husband.

Its note is **G,** its colour red (the dark Mars-red). Taken in a general sense, Mars governs the animal kingdom and in man the animal tendencies and qualities. When strongly posited in the horoscope it gives a dry, muscular, tall body with a lean head, broadened at the temples. The chin is pointed. The bones are strongly developed. Mars gives often red or fair curly hair, especially if ♂ is in the ascendant. Its nature is malefic, hot and dry, choleric, pasionate and fiery.

The character is combative, courageous, generous, vehement; wild at times. The Mars-type shrinks from nothing and by his strong desire,

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[1] The very small planet *Eros* which is between the Earth and Mars, need not be taken into account by us. Its influence is not known. Some arrange it among the Asteroids, — it is, however, in another place as these.

which spurs him to action, and his perseverance, though it is not long-lived, — he usually succeeds in all his enterprises. Where he does not succeed, it is his superabundance of push and zeal, which often spoils his own affairs.

The lower Mars-type, — especially with a strong affliction of Mars, is decidedly dangerous, often cruel, treacherous and always rude. If Saturn moreover cooperates with (or fights) Mars in this direction, a regular ruffian or murderer type will be the effect.

With a higher-evolved Ego Mars, of course, does not express itself in this way, but when in a strong position in the horoscope, it cannot help impressing its stamp on the personality viz. as impulsiveness, passionate-ness, sensuousness etc.

The calling of those who come strongly under Mars has to do with iron and sharp instruments, or biting-in fluids; they are metal-workers smiths, stokers, butchers, barbers, carpenters, soldiers and military men in general, surgeons, chemists, dentists.

Mars is the son of Zeus and Juno. As the god of war he symbolises force, courage and audacity especially. He is symbolised as a young, strong hero, or naked in full armour with a helmet on his short thick hair, a small mouth and deep-set eyes. He is armed with a shield and a spear and cries and shrieks; — there is quarrel and discord in his company and that is why he is avoided by the gods. Mars = March. March-showers ♈, November-storms ♏. In both cases ♂ is the ruler of the sign in which the Sun is in March and November.

Jupiter (♃).

Type: Edward VII. He had ♐ rising and the ruler ♃ on the ascendant. Also the ex-president Taft. The expansive nature of ♃ shows itself freely here.

The great benefactor of humanity. Jupiter is the symbol of wisdom. With the old Greeks he is the father of the gods-*Zeus;* with the Norse — *Thor;* with the Egyptians — *Ammon;* with the Chaldeans and Babylonians — *Merodach* or *Bel Merodach.* He is the God of righteousness and of justice. The temples of Ammon and Dodona a.o. were devoted to him.

Jupiter governs the lungs, the liver, blood, digestive organs, and when afflicted it can cause disturbances and illnesses in these parts.

Taken in a general sense Jupiter governs the vegetable kingdom and the idealistic tendencies of man.

Of the native's environment ♃ represents the mostly optimist of the family.

As soon as the lower qualities in man have been suppressed it evolves in man the imaginative consiousness, the fore-runner of intuition and inspiration. Jupiter's symbol means that the spirit (here the intellect), symbolised by ☽, has risen over the limitations of matter (+) and thus has become free in its imaginative flight.

Its nature is moderately warm and humid, its colour is violet and indigo, its note is B.

Jupiter in the ascendant or in good aspect to the ascendant or to ☉ and ☽ is a token of good health and of success in life. As its action is an enlarging one, so causing expansion, both on the material plane and on the higher planes, it does not only enlarge our consciousness, but if it is placed in the house that represents the body viz. the ascendant, it makes the body large and robust.

The Jupiter-type has a robust, well-built body, a tendency to stoutness, a high forehead, is likely to be soon bald-headed. The eyes are full. The glance is open and prepossessing. The hair is usually fair and the complexion is fresh and fair.

Jupiter has 9 moons. It is by far the largest planet of our solar system.

A strong position of Jupiter, e.g. in the ascendant or M. C. or a good aspect of Jupiter to sun and moon or to the ruler of the ascendant, further also a good aspect of ♃ to ♀ will improve a strongly afflicted horoscope very much. The good things may linger, but under a strong Jupiter-influence they are sure to come at length.

The Jupiter-type therefore is jovial (Jove), hopeful, optimistic, — he trusts in his "good stars" he says, and in using that expression he is as a rule ignorant of the real meaning of the word.

Jupiter makes one kindly-disposed, humane, honest, devout, popular and esteemed, but if it receives strong afflictions or is posited in a sign that is inharmonious to its nature, it makes one proud, vain, selfish, conceited, hypocritical and the honesty of Jupiter's influence changes into a tendency to follow the general current and to be on good terms with everybody. The tendency of desiring to be jovial and of liking to impress forcibly is natural to the Jupiter-type.

Jupiter is usually represented in the myths as siting on a gold throne with lightning in his right hand and a sceptre in his left and a diadem on his head and he has a long undulating beard. The eagle at his feet is his favourite bird.

Zeus is also represented sitting on the trunk of a tree, with a cock in his lap as the symbol of the rising day. Under Saturn more will be said about Zeus as a god.

Saturn (♄).

Type: Abraham Lincoln. ♄ in the asc. (♐) gives him the typical Saturnine appearance.

♄ is the channel through which all have to pass if we are to raise our consciousness to a higher phase, and through imagination, intuition and inspiration come to a better conception of man and the Cosmos. It is the *"Watcher on the Threshold"* that makes clear to us what we have to overcome of lower tendencies and qualities, before we may pass the threshold. It is the purifier, the refiner, symbolised in the Bible as *Satan,* the tempter, — represented in man as the lower self. It is *Ahriman,* who gives us false ideas of everything and makes us overlook the real background of things as is, indeed, expressed in his symbol

(♄) i.e. matter (+) over soul (☽). In other words he makes the spirit appear as being subjected to matter and so limites thought to matter.

Saturn, therefore, represents cold brain-thinking. As soon as, however the lesson is learnt the spirit begins to master the lower self, the symbol becomes reversed to the symbol of Jupiter (♃), where the soul is put over matter. Then, however, Saturn appears as a higher Jupiter, viz. not as the bringer of imaginative consciousness, but as the bringer of intuition and by that the source of the knowledge collected in previous lives becomes opened to us and our view immeasurably enlarged. Beforehand, however, we must by training (thinking) develop the latent braincells in order that they can serve as channels for our knowledge, gathered in former existences. Our physical brains therefore are, here too, the instrument.

Saturn has 10 moons [1]).

Its colours are grey, black and green, its note is D.

So we see that Saturn's good influence leads to the highest goal, whereas its bad influence expresses itself in all forms of limitation, such as coldness, hardheartedness, indifference, carelessness, avarice, mistrust, falseness, cowardice, fear, despondency and indolence. Those who come strongly under this lower Saturn-influence have a most miserable life and often end by committing suicide.

Such a one can be known out of a thousand by his lean, somewhat bent body, black hair, thin beard, long and emaciated face, dark, gloomy eyes that never look one straight in the face, but are usually fixed to the ground. Whatever he begins, fails, he does not succeed in his enterprises, and he spreads an atmosphere of misery and sadness round him which repels people. Indeed, he prefers being by himself.

♄ governs the bones and joints, liver, spleen, and knees. In a general sense we can say that the mineral kingdom is ruled by Saturn and so it governs in our body those parts that serve for support and affixing, such as the bones and calcerious formations. All that is concrete, in our thinking also, comes under Saturn.

If Saturn is strongly posited in a horoscope and receives good aspects, it gives perseverance, power of work, a deep thinking intellect, the gift of concentration, intuition and it endows the native with skill and tact.

In M. C. especially and in the 4th house ♄ is very badly posited, if it receives here bad aspects from other planets. In M. C. it causes great difficulties in all enterprises, the honour is continually threatened and a fall is pretty well sure, however firm the native may stand. In 4, ♄ predestines a sad old age, usually in solitude, far from one's people

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[1]) The moons of Saturn move all in the direction of the plane of its ring, except *Japetus,* whose course forms a rather large angle with that ring. Japetus is about the size of our Moon and its ever changing brightness has caused men to accept that it has an atmosphere, — which made *Proctor* and other astronomers suggest that it is inhabited.

and friends. In 2 it brings poverty; in 5 childlessness or sorrow through the children, in 6 illness, in 7 it delays and works unfavourably on marriage and on all that belongs to the united life etc.

A strong Saturn is of great value in a horoscope. It makes a true friend, on whom one can rely in all circumstances. He has become this under ♄'s discipline.

Abraham Lincoln is a very striking Saturn-type.

When the lower influence of Saturn has been overcome, it gives great force by its favourable effect on thinking and by doing away with all haste and impetuosity. Such a one has learnt to be silent and has stopped all argumenting and criticism. He is a man of few words and is seldom positive in his decision, but what he says is correct. By his attitude he proves the truth of the proverb: "Silence is power".

The majority of great men who have made the world speak about them and have enlightened us by their knowledge, had Saturn very strongly in their horoscopes.

A few examples: Goethe had Saturn on cusp 1, Napoleon in 10, P. B. Shelley had Saturn on cusp 4, Abraham Lincoln on cusp 1, Lord Byron in 4, Charles Dickens in 4, Martin Luther on cusp 10, Edison has ♄ in 4, Stanley in 1 etc.

This shows again the necessity of knowing the moral standpoint of the native in judging his horoscope; for with the low type a not very well aspected Saturn in an angular house, especially 1 and 10, is very unfavourable. Saturn in 10 is the token of a sure fall, as it indeed was in the life of Napoleon Bonaparte.

Saturn is represented in mythology as an old man, who holds in his right hand a scythe and in his left a serpent that, curled in a circle, holds the end of his tail in his mouth.

Saturn, the youngest of the sons (Titans) of Uranos, bereft his father of the reign and took the latter's place (physical manifestation of the earth). It had been predicted that one of his sons would drive him from the throne and he therefore devoured all his children (the overcoming of the lower qualities of ♄).

The youngest, however, Zeus (♃), was saved by his mother. With his brothers' help Zeus began to wage war against Chronos and the other Titans; which war ended by Zeus being conqueror (the sign ♄ becomes reversed in the symbol of Jupiter, ♃, — instead of matter ruling spirit, spirit now rules matter.

The Titans were thrown in the Tartarus, i. e. the lower tendencies return to the place whence they took their origin.

Zeus shares the universal empire with his brothers; he himself gets dominion over the heavenly empire, Poseidon gets the sea and the waters, Pluto becomes ruler of the nether-world and the abode of the dead, where he marries Persephone, daughter to Demeter (Ceres).

Uranus (♅).

Type: Emmanuel Swedenborg, he had ♅ in strong aspect to ☉ and ☽.

This planet, also called Herschel after the discoverer, though it also owes its origin to the Sun according to the *nebular theory of Kant-*

Laplace, does not quite belong to our three-dimensional natural kingdom. It forms just like Neptune, a transition from the third to the fourth dimension and that is why the influences which come from these two planets are so confused and weird. Both give the impulse to the origination of eccentric art which however incomprehensible and deformed for the eye, yet is the transition, the fore-runner of the art of the future that will gradually ripen under the mysterious influence of these planets. The attempts made nowadays are no more than the stammerings of a child.

Only those who have developed their conciousness to a higher plane, can somewhat answer these high vibrations and there are but very few of those. The greater part do not respond or respond but imperfectly. The latter are those who have Uranus strongly posited but are not evolved far enough to understand it. The result is eccentricity, a great independence and impulsiveness, strange, sometimes silly manners and habits; it produces odd people that are often not understood by others and usually scarcely by themselves. They act under impulses, of which they themselves do not know the origin. A clear example of this peculiar Uranus-action may undoubtedly be seen in some Futurists, e.g. the Cubists, who viz. produce a kind of positive chaos, — there is something hard and decided in it, which does not occur with the Neptune-chaos (see Neptune p. 67).

If the individual is higher evolved the influence of Uranus will be expressed, besides in oddity, in love to anything extraordinary, in a strong attraction to occult science, astrology, love for antiquities and in general for something that is closely connected with genius. Aeronautics e.g. comes under ♅. With aeronauts we shall always find a strong Uranus-influence in the horoscope.

Van Maasdijk, the unhappy Dutch aeronaut, e.g. had ♅ in ♊ (airy sign) □ ♂ and ♂ in the 10th house.

They excel by their inborn gifts of intuition, inspiration, and clairvoyance in studies connected with life and nature in general; they find solutions where others see no light. That is the reason why inventors must be sought under the Uranus-types. Their lives are as it were, in a higher octave than that of ordinary men.

Thus it is that Uranus is looked upon as a higher octave of Mercury; that is why that which is feeble, — in the lower type is expressed in *thinking.* It is the planet of the higher intellect. Neptune is in the same way a higher octave of Venus and we see that the weakness with the lower Neptune-type is expressed in feeling (see Neptune).

Uranus has 4 moons.

Uranus is in its action malefic and sudden; like lightning does its action strike us and in quickness of activity it surpasses the planet Mars, though it is much less malefic than Mars.

Astrologers, occultists, spiritualists, hypnotisers, aeronauts, electricians, antiquaries come strongly under Uranus' influence.

Uranus hates all convention, is original in everything and very

impulsive; of course, much depends on the aspects and of the sign. In airy signs it is best.

Uranus is counted with ♄ and ♂ among the malefics and such it is in its bad aspects. Its conjunctions and parallels can work in a malefic way only on characters holding on to what is old. These aspects just denote to them that they have to tear themselves away from old things and from convention. Uranus accomplishes here its calling of *"awakener"* or *"stimulator"* to broader, progressed things.

We cannot and must not think and act as our fore-fathers, however good and beautiful their thoughts may have been, — we may learn by their example, but must ever bear in mind that everything evolves and widens, our consciousness and thinking as well. Uranus is the pioneer, the *reformer* and anyone who cooperates in this progressing spirit will get to know Uranus not as a malefic but as a benefic. Uranus symbolises the transition to a *higher phase of consciousness* and at the same time the transition to a *higher dimension*, for together with the widening of consciousness there will be revealed to us a world that is manifested in more dimensions than the three of the physical world. *"New life goes then along new paths."*

So Uranus reveals to us a four-dimensional, new world (the astral world) which always surrounds us on all sides but which becomes observable only under the awakening influence of this planet that belongs to a higher octave.

That is why Uranus is also called the *planet of clairvoyance.*

♅ rules the aura.

According to mythology Uranus arose from Chaos, the infinite empty space and became heaven, which vaults Gea (the earth) thus being united in wedlock with the earth. Their children were the Titans of whom Chronos (Saturn) was the youngest.

In Greek mythology we read that Saturn has been castrated by Uranus. So, here too, we find hidden in a symbolic form the deep truth that Saturn must do away with his lower inclinations in order to rise to the higher consciousness of Uranus.

Neptune (♆).

Type: Leo Tolsty, he had ♆ in VII.

What has been said of Uranus relating to the height of its vibrations and the impossibility for nearly all mankind to respond normally to them, holds true for Neptune in a still higher measure. This planet also is not purely in the three-dimensional condition in which our earth is and in which our senses observe the surroundings; hence the great difficulty to answer its vibrations. Neptune, the *Psyche,* the *Poseidon* of the ancient Greeks, is in a still stronger measure *the planet of chaos,* than Uranus. That which is chaotic expresses itself here more in feeling than in thinking, because, as we saw, ♆ may be regarded as a higher octave of ♀.

All that is nebulous, vaque and indefinite comes under Neptune and further also the fine arts, violin-playing, (play of feeling). A good aspect

of ♆ with ☉, ☽ or ☿ gives often a tendency and talent for the fine arts; sometimes also, with highly evolved individuals it brings genius, as may be shown by various horoscopes of ingenious people.

Very little is known of this planet, seeing that it was discovered so late as 1846 and the investigations therefore are of a relatively recent date.

Neptune has one moon.

Where ♆ occupies a strong place in the horoscope e.g. in an angle, one might expect some peculiarity; sometimes a tendency or characteristic which the native does not like to give information about because it is a riddle to himself. With aspects to Sun, Moon or Mercury we may expect a little spark of genius, but as already said, only with the highly evolved man. With the lower type Neptune has a chaotic or perverse action.

In the ascendant ♆ gives large, light blue eyes and a much wrinkled face.

Psychometry, clairaudience and telepathy are qualities which come under this planet.

Neptune is no malefic, but because so few can respond to its good influence, it is counted among the malefics by many.

A few examples of strong and harmonic Neptune-action we have in the horoscopes of the two occultists Dr. R. Steiner and C. W. Leadbeater. The former has ☿ ☌ ♆ in 5° in Pisces and the latter ☿ and ☉ ☌ ♆ in 10° in Aquarius. With the former the action is expressed on the mental plane especially, with the latter on the astral.

Neptune is distinguished from all other planets by its moon moving round it in a direction opposite the movements of the moons of all other planets. This is an interesting point for those who study esoterics.

Neptune is best in watery signs especially in Pisces.

As Venus is called the planet of love, we may call its higher octave Neptune, the planet of higher, universal love of mankind.

Many artists and would-be artists come very strongly under the perversed action of Neptune, — expressed in showy dress, long hair, and often a manifold use of the "wet" of the earth. It seems as if they, by strange conduct and dress want to make up for what they fall short of in artisticity. They feel nebulously, and interpret nebulously and vaguely in their accomplishments. The sharp contrasts in line and tone which are the characteristics under Uranus influence are never found here; that which is extraordinary and incomprehensible is expressed in quite a different way with this mysterious planet.

Neptune, the God of the Sea, is represented as a strong man armed with a trident and surrounded by dolphins and tritons. Though he is known as an unfaithful, adulterous husband, he is highly honoured as a God, especially on the coasts.

His palace is situated in the depths of the sea at the coast of Nehaia and, in the neigbourhood of Samos, the twelve towns of the Asia-Minor-Jonic-union held the festival of the Seagod Neptune.

The places of the earth which are turned over by the wheels of his chariot (a gigantic shell) he makes fertile and, joined with the nymphs, he gives being to a strong generation.

His living attributes are the horse, the bull, and the dolphin.

Graphology.

The Sun: Regular circles, full curves and spirals.
The Moon: Irregular, crooked lines.
Mercury: Short, sharp lines and gentle, fine curves.
Venus: Rhythmic curles and curves.
Mars: Sharp angles and hooks; fine, straight lines.
Jupiter: Full, firm lines and curls.
Saturn: Hard, short and straight lines, shrunken forms.
Uranus: Weird, original, fine curls and hooks.
Neptune: Vague indistinct curls and curves, here and there broken off, and rhythmic.

It will undoubtedly give surprising results to study the *handwritings* of the different planetary types in connection with the above list.

Parallels as well may be drawn between the planetary type and the style of writing which corresponds to it.

Geocentric Movement of the Planets, etc.

☽ goes through all signs of the Zodiac in 27 days 7 hrs. 4 min.
☿, ♀, ☉ go „ „ „ „ „ „ „ one year.
♂ goes „ „ „ „ „ „ „ 20 months.
♃ „ „ „ „ „ „ „ „ 12 years.
♄ „ „ „ „ „ „ „ „ $29^1/_2$ years.
♅ „ „ „ „ „ „ „ „ 84 years.
♆ „ „ „ „ „ „ „ „ 156 years.

The time on an average is given. By their ℞-movement the time is sometimes a little less, sometimes more.

The rotating upon their own axis, — so the length of the day is on ☿, ♀, ♂ about the same as the earth's, so 24 hrs.
on ♃ ± 10 hrs.; on ♄ ± 10.30 hrs.; on ♅ ± 9.30 hrs.

Moons	Distance ☉	Density	Mass.
☉		0.25	332300.—
☿	0.39	0.90	0.05
♀	0.72	0.88	0.81
⊕ 1	1.00	1.00	1.00
♂ 2	1.52	0.72	0.11
	Asteroids		
♃ 9	5.20	0.23	317.—
♄ 10	9.54	0.12	95.—
♅ 4	19.19	0.24	14.—
♆ 1	30.07	0.17	17.—

The opinions of the astronomers do not quite agree on this subject.

The Senses and the Planets.

☿ governs the sight.
♀ „ „ feeling.
♂ „ „ taste.
♃ „ „ smelling.
♄ „ „ hearing.
♅ „ „ clairvoyance. } Two senses that still have to
♆ „ „ psychometric sense. } be evolved.

Planetary Spheres.

An electric hypothesis.

How the planets can influence us, and what the real essence of those influences are, I mean the spiritual substance of them, is a question that should be answered by *esoteric astrology,* inasmuch as it can be put in words. I can only say here that we must represent that which we *call* a planet to be an infinitesimal part of its real, almost infinite *sphere* which influences us. It is only the physical centre of its power, just as we should regard the visible Sun as the physical centre of power, or as the heart of our planetary system. The real, higher spheres of the planets permeate each other, and the Sun in its turn permeates the whole. The Sun, as the *heart* sends its vital power *(Prâna)* through the whole body of the Cosmos, just like the human heart provides the body with the nourishing blood.

"As above — so below."

Because we usually observe with our material senses only and as these play us tricks in all regards, we have a very limited representation of the planets and we see only that small part which manifests physically to our eye. The real planet escapes our observation and so it is with everything around us; we observe only the outer side of things; *the real substance* is beyond us.

So we can imagine that the substance of the *planets permeates the earth* i. e. *manifests on and through our earth* and in all that lives and evolves. Thus we arrive at a better insight in its actions and influences.

A material explanation that may be of assistance, might be found in the following:

Science teaches us that in and on the surface of our earth constant *magnetic* and *electric currents* move, ever subject to change. With regard to our earth we speak of positive and negative magnetic and electric currents; the earth has its magnetic poles etc. — In short we may regard the earth as a *gigantic electro-magnet,* and surely the other planets as well.

With this representation agrees what is known of the specific weight

of the earth, viz. if we take the average of the spec. weight of that part of the crust of the earth we know, (taking land and seas on an average) we arrive at a S. W. of the earth's crust of about 2.5. It has, however, been shown that the S. W. of our earth is about 5.4, so the conclusion must be made that the greater part by far of our earth's core must have a S. W. of at least 6.5—7 which is pretty nearly that of iron.

We may expect the same with the other planets, seeing that they originated from the same source; on the understanding, however, that here, through more or less density, the aggregate may differ considerably. It is only another condition of vibration and it is just this vibration occurring in infinite change, that is the real reason of the *maya,* the illusion, of all that is material; it is the *condition of vibration* which hides that which is really virtual behind an unvirtual mask, — the godly thought crystallized as it were. Something else however makes this logical supposition a certainty.

For what is it we see? The *meteorites* which now and again come down on our earth and which are looked upon as the remains of a vanished heavenly body, *consist principally of iron,* so-called meteor-iron.

It is only reasonably to suppose that the component parts of our cosmos (except a part of the Comets) took their origin from the Sun (according to the Kant-Laplace theory) and the difference in composition cannot be large therefore. We may take it that the earth's core also consists of meteor-iron.

The sun constantly shines on the gigantic magnet of our earth which means that this is constantly being laden with electricity.

All data, therefore, are supplied to compare as is pointed out in the above treatise, our planets, to gigantic electro-magnetic bodies (in a merely physical sense, of course), exercising a reciprocal action on each other, changing continually, according to the positions they occupy with regard to each other.

As to the Sun I need only point out the fact that the violent electric and magnetic storms which sometimes made such sad havoc here, appear to be connected with the becoming visible of *solar spots,* so the disturbances in the electric emanation of the Sun (Prâna) entail disturbances in the electric equilibrium of the earth. So there is an electric current from the Sun to the earth and logically also vice versa. The Sun sends out *no heat,* but its electric currents meet *resistance* in the atmosphere and at the earth's surface and consequently heat arises. The atmosphere acts as a protection here, for the earth would be scorched, if the electric currents, without this protecting atmosphere, met the full resistance of the earth's crust. There where the earth's atmosphere is very thin e.g. on high mountain tops, the effect of the Sun's rays on the skin is much stronger than down below. Every mountaineer knows this. The cause of it is not absolutely the reflexion of the Sun's rays by the snow on the fields of ice.

As a matter of course, if we go further, after the existence of electric sources in the Cosmos has been shown, we accept that these electric currents undergo modifications according to the sources (the centres of power) changing their places in relation to each other, (the *Aspects* of the planets).

We should not imagine that the planetary influences serve to bring only our earth and all that is on it, to perfection. It would be very absurd to suppose that we signify so much more than the inhabitants of the other planets, and that our planet, one of the smallest, would signify more than all other planets taken together. Our earth in its turn works at *the evolution of our entire Cosmos* and the other planets experience our influence as well as we theirs.

We have enough to do in our earthly household without bothering with these others, but of those who doubt whether the other planets are inhabited I should like to ask if they can imagine a single spot where no *life* manifests itself in some form?

Life is everywhere, evolution is everywhere, only the form and the way in which it expresses itself, changes of course, according to the given conditions, and these conditions on the other planets differ greatly with those on our earth.

Our solar system is the *objective original* of all that we can observe in nature as *copy* and seeing that the solar system is subject to endless and numerous changes, the number of different copies and reflections of it is also *endless,* endless not only in man, but in animal and plant as well and if we look for it, we can find in every plant, flower, and animal the relation it bears to a certain constellation. Man, animal, plant and mineral are, as it were, the *symbols of the Cosmos* in its different stages and it must be possible to indicate this in numbers.

The planets are in reality *in* us and the reverse, we are in the planets, — just as the planets and the earth are in the Logos and the Logos in us. Our physical senses show us only that which we might call the symbols of the Cosmos, viz. the physical manifestation of the heavenly bodies. In the same way we might regard all that we observe physically, as symbols of the real Essence of the things we cannot observe with our senses.

Everything around us in nature, down to the slightest atom of matter bears the stamp of the whole Cosmos, — of the Sun and its planets — and according to a certain part of the Cosmos expressing itself stronger than the other parts, we may arrange the creatures of the four kingdoms — man, animal, plant, mineral, — under the Sun, Moon and the various planets. *Paracelsus* has pointed out the way to do so very ingeniously.

Our knowledge of physics improves ever and with every new discovery new prospects are opened. This was the case when *Maxwell* discovered the connection between the velocity of light and the electric and magnetic constants.

In the electron is found the negative atom-unit of electricity i.e. in the microcosmos of the atom is discovered — the planets; and in course of time the positive atom-unit will possibly also be found, i.e. the Sun of the atom-microcosmos.

The atom with its electrons is believed by material science to be the prototype of a complete planetary system on a small scale and in this the electrons represent the planets, while the positive atom-unit, which they are searching for, of our atom-microcosmos, represents the Sun.

It is the great discovery of our century; the electric theory of matter and we have been brought to accept adhesion, cohesion, magnetism, radiation to be products of electricity. And the Sun is the inexhaustible source of all that electricity.

As the earth is being influenced, so does it influence in its turn the other planets and their inhabitants. We must look upon the planets as spiritual beings with a *body,* a *soul* and a *spirit* like man; and together with man these cosmic beings are included in evolution.

That, in reality, every heavenly body we know under the name of star, planet etc. is a living being, is a doctrine which has been proclaimed at all times, from the philosophies of the olden times down to the occult teachings of now a days. We find this doctrine also in the various periods of time between these extremes. *Plato* says (I quote from an English translation), "The Sun, the Moon, and each of the Stars, has a distinct soul inherent in itself or peculiar to its own body. Each of these souls invested in the celestial substance and in each of the visible celestial bodies, is a God." [1])

However highly evolved and individualised, their life and their consciousness is in a sense, the life and the consciousness of the Logos.

However strange it may seem on the surface of it, to represent the real planets as permeating each other, in reality it is not so passing strange if we accept the development of the physical planets according to the Nebular-theory, in which the ring from which later the planet contracted itself, represents the outward boundary of the real planet. All that lies inside the ring, was therefore originally the *substance* of the planet and this it remains, also when later there forms itself inside the ring a *centre of power* that manifests on the three-dimensional plane — the physical planet.

The Essence of the Sun-Logos comprises and permeates all planets, which we may regard as the organs of the Sun-Logos, with the physical Sun as heart.

The four elements in the Cosmos (1 earth, 2 water, 3 air, 4 fire) correspond to 1. solid bodies, 2. blood and lymph, 3. breathing, 4. the heat of the body of the microcosmos, and so we might go on drawing parallels between Cosmos and man. — "As above, so below".

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[1]) Plato and the other Companions of Socrates by Georg Grote. p. 418. vol. III. Further see about this the Secret Doctrine by H. P. Blavatsky.

That man is a close copy of the Cosmos as it is at the moment when man is born, does not appear only from the shape the body takes and the qualities that typify the character, but also from the possession of special characteristics of the soul, such as psychism. We find that those natures that are strongly psychic and magnetic are born at a moment when the magnetic intensity of the earth is strongest i.e. at midnight. The Sun is then in the horoscope near the lowest point of the Meridian (Nadir). We see that the ☽, ☿, and ♄ also, when they are at this point at birth, bring out psychism. The Sun and the Moon, however, being the more powerful.

It makes the native very negative and therefore receptive to all changes in the magnetic conditions of the environment. The reverse holds also good, viz. many planets in the M. C. makes man very positive. Mars especially does this — its colour is red and it strengthens the red colour of the M. C.

Another proof might be taken from the experiments which *Carl von Reichenbach* [1]) took with sensitive people, during a great number of years and by which he discovered that both — earth as well as man — show the same colours in the aura. This aura appeared most distinct with man when he lay in a horizontal posture with his head northward. Then the aura round his head is blue, and at his feet dark red, and in between transitions through greyish-blue at the right side to yellowish-green at the left side. The heavens also show these colours, viz. the magnetic blue in the Nadir (North), and the electric red in the Zenith (South), grey on the eastern, and yellow on the western horizon.

The representation of the Sun and the planets in one, seems less absurd to us when we understand that we can in no way rely on our limited material senses and that our representation of *time* and *space* is also false.

As it is, we cannot but connect our representations with conceptions of time and space. It is so simple to say "space is infinite" i.e. nothing can be added to it or subtracted from it — but by stating this *we should at the same time conclude that it does not exist,* and the same holds true for time. Time and space are conceptions arising from the faulty imaginative faculty of the human spirit i.e. limitations in our power of observation. In reality neither of them exist.

We may perhaps approach this conception if we compare our observation of nature through the window of a railway-compartment of a moving train to our ordinary observation. In the first case we see telegraph posts, and trees etc. rush past our view and we see them one by one, but getting out of the train we see the whole and at rest. The latter would correspond to observation without the limiting factors of space and time, whereas observation from the railway compartment window corresponds to the condition of our physical perceptive faculty.

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[1]) See Carl von Reichenbach: *The Od.*

The Aspects.

By long observation it is known that the planets and cusps of the houses in certain degrees of angular distances exercise their strongest influence. The earth with all that is on it, is constantly subjected to these influences. The strongest action occurs under the following degrees:

Sign	Aspect	Degrees	Influence
☌	Conjunction	0°	Variable, dependent on the nature of the planets.
☍	Opposition	180°	Inharmonious
□	Square or quadrate	90°	„
∠	Semi-square	45°	„
⚼	Sesquiquadrate	135°	„
△	Trine	120°	Harmonious
⚹	Sextile	60°	„
⚺	Semi-sextile	30°	„
⚻	Quincunx	150°	Inharmonious
P	Parallel	—	Variable.

The ☌, ☍, □, △ are very strong in their action, the ⚹, ∠, ⚼ weaker, the ⚺ and ⚻ very weak.

Many astrologers accept also

the Quintile = 72° harmonious.
the Bi-Quintile = 144° „

These very weak influences, however, are usually neglected.

With aspect is thus meant the distance between two planets, expressed in degrees. If two planets are placed, each in about the same degree in a different Sign of the same *trigon* (see p. 34), they form a trine (△) aspect (= 120° distance).

For instance, planets in the *fiery trigon* ♈, ♌, ♐, e.g. ☌ 12° ♈ = △ ☉ 14° ♌ = △ ♃ 9° ♐ or in the *airy trigon* ♊, ♎, ♒, ♀ 2° ♊ = △ ♄ 6° ♎ = △ ♅ 3° ♒.

In the same way planets placed in a different zodiacal sign, belonging to the same trigon in about the same degree in the *watery trigon* (♋, ♏, ♓) or in the *earthy trigon* (♉, ♍, ♑) form a trine (△) aspect, as they are at about 120° distance from each other.

When two planets are posited in two different signs of the same trigon, the difference in degrees being 15, they form a 135° (120° + 15°) = ⚼ aspect e.g. 3° ♌ ⚼ 18° ♐ or 2° ♋ ⚼ 17° ♏.

Planets in about the same degree in different signs of the three *crosses* (see p. 34) form a square aspect (□), i.e. 90° distance; or an opposition aspect (☍) when the planets are placed opposite, at half a circle's distance. The *cardinal cross* is formed by the signs ♈, ♋, ♎, ♑,

the *fixed cross* by ♉, ♌, ♏, ♒, and the *mutable cross* bij ♊, ♍, ♐, ♓.

When a planet is in one of the last degrees of a zodiacal sign, it can form an aspect to a planet in one of the first degrees of another trigon so e.g. ☽ 2° ♉ is about 120° from ☉ 29° ♐; the distance is 123°. ♂ 2° ♈ forms a □ aspect to ♃ 29° ♐.

An aspect need not be full (complete) to come into operation; the action of the planets on each other can be observed, though there is a difference of some degrees. The extent of the sphere of influence varies for each planet, experience having taught that a special limit *(orb)* [1]) has to be accepted for each planet. These limits *(orbs* of the planetary aspects) will be mentioned in one of the following chapters. (See p. 83).

It is thus not difficult to compute in a horoscope when planets will be in conjunction (☌) or when at about 30°, 45° or 60° distance from each other and so take down the ☌ ⚺, ∠ or ✶ etc. aspects in the scheme of aspects, (see chapter *Judging the Horoscope,* birth-scheme p. 145.)

When we regard these aspects, or angles closer, we find that they are all angles of *regular polygons described in a circle.* The angle is formed either by the sides at the circumference or by the radii drawn from the centre to the angles. So is the angle of 30° characteristic of the regular dodecagon, 45° of the reg. octagon; 60° of the reg. triangle, 90° of the reg. quadrangle; 120° of the reg. hexagon, 135° of the reg. decagon, and the ☌ and ☍ correspond to the straight line.

It is universally known that nature works *along mathematical lines;* we see this a. o. in the ratio of *forms of crystal;* we see it in the ratio of the *golden cut* (1 to 1·62) which recurs everywhere in the four kingdoms of the Cosmos as well as in the distances of the celestial bodies which constitute the Cosmos (more about this later).

We can conceive how in a glass of water when freezing, the invisible, ethereal dynamic rays are present, along which we see the ice-crystals form.

Further this can be traced in the forms of crystal of most metals e.g. in which all the above-mentioned angles are to be found.

This may throw some light on the way in which the planets influence us. If we represent the Sun and the planets as *one whole body* (of course *no* 3-dimensional physical body is meant) the component parts of which are harmoniously arranged in the real (etheric) body of the Sun and we imagine that in this enormous body of the Cosmos the *lines of splitting* which we find in crystals are present, we begin to

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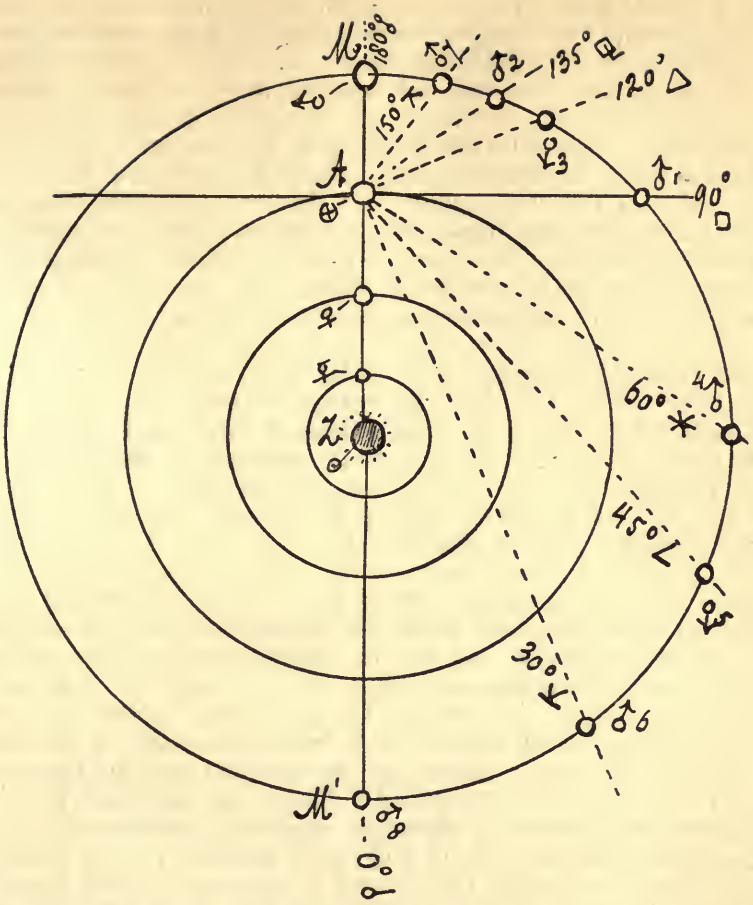
[1]) With *orb* is meant the limit of an aspect, within which the action of a planet is observable.

Thus ♂ 13° ♈ and ♆ 13° ♈° are a ☌ ☌ and ♆, but also ♂ 13° ♈ and ♆ 6° ♈ form a ☌ ☌ and ♆; ☉ 9° ♎ and ☽ 9° ♒ is a △ ☉ ☽, but also ☉ 5° ♎ and ☽ 11° ♒ form a △ ☉ ☽. The ☉ and ☽ are within the orb of a △ aspect.



understand how these *must* be formed after the great model of the Cosmos and how the Cosmos *must* influence us as well, along these lines.

Thus the crystal-forms might put us on the track of possible new aspects.

Outlines of the Aspects in Relation to the Evolution of Man.

Of the different standpoints from which we may regard the aspects to search into their meaning, the point of view of *Karma and Character* is to us surely the most interesting, because it is especially the aspects between the planets that show us the consequences of our actions in former lives.

We divide the aspects into harmonious and inharmonious ones and we know already that they are called thus after the nature of the action they produce. We saw that this cosmic influence cannot be inharmonious in reality, but that we feel them such by our own disharmony, which expresses itself in illness of our body, or disturbances in our consciousness, — either in our thinking or in our emotions.

Harmony and disharmony are, just like good and bad, only the opposite poles of the same quality, — the evil comprises the abuse of the good and when we have been excessively guilty of transgressing in former incarnations, we find it denoted in this incarnation in our birth-horoscope as an inharmonious aspect.

If we in short characterise the planets as follows:

☉ = the Higher Self (Ego)	♄ = Egoism,
☿ = Intellect	♅ = Higher Intellect
♀ = Love	♆ = Higher Love, and
♂ = Passion	☽ = the transmitter, the temporary self.
♃ = Devotion	(personality),

it will not be hard to arrive directly at a rough conclusion concerning the aspects of the various planets.

A □ aspect between ☉ and ♄ (☉ □ ♄) is expressed e.g. in the character as selfishness and in all our experiences in life, as limitation and hindrance (adversity); so we may rightly suppose that we having cultivated that selfishness in former lives — e.g. by being too little ready to help others — have put the stone that hinders our progress (limitation) in our way ourselves. It indicates a conflict between our higher self and the lower tendencies, in our past and the latter proved to be still too strong for submitting willingly. In this life we shall often knock against that stone till we have learnt our lesson.

A △ aspect between ☉ and ♄ (☉ △ ♄) shows us the good side, the opposite pole of limitation. This aspect is expressed in the character as frugality, simplicity, earnestness, power of will, concentration and depth of thought, — qualities cultivated in former lives, by doing our duty with punctuality under any circumstances.

Thus a □ and an ☌ aspect between ♂ and ♀ will denote a conflict between passion (♂) and love (♀), and the stone which we on account of this, find in our way, keeps causing new conflicts which are to lead us to ultimate victory over that which is lower.

These examples will suffice for a general illustration.

The *inharmonious aspect* indicates an abuse of the good, in former lives, it indicates a resistance we have to overcome, a stumbling block.

The *harmonious aspects,* on the other hand, indicate a right use of the good and indicates help, and sources of help, we have created for ourselves in former lives and from which we can now profit (△ trine, ⚹ sextile aspect).

We have laid out our road of live ourselves and we have to blame ourselves that this road often has steep slopes and sharp rocky points, but we also owe it to ourselves that the road is not void of agreeable shady restingplaces and splendid vistas which renew our strength as we go on.

We now understand why Karma signifies "action" and why in our birth-horoscope we have to see the road which we must walk during this incarnation.

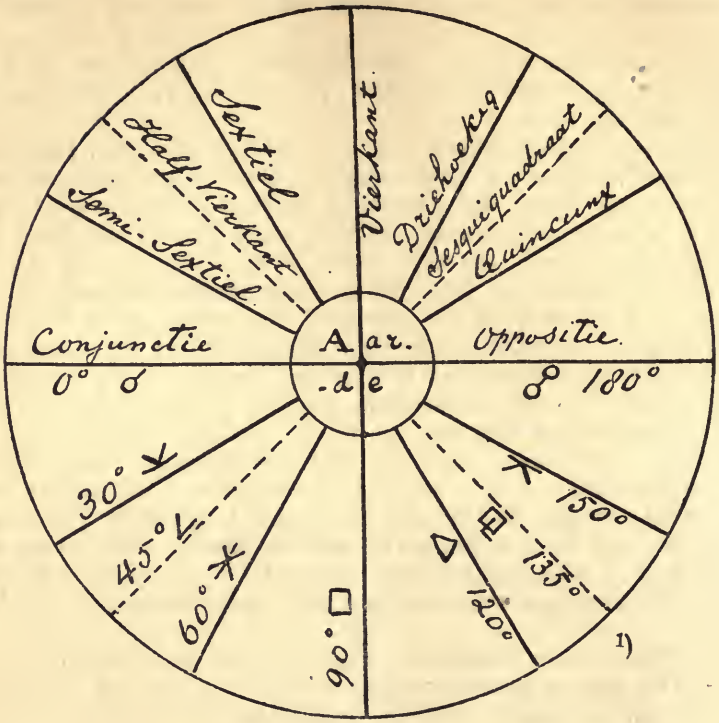
Thus does astrology teach us as clear as day that our *character makes our destiny,* but we must take the word character in a somewhat different meaning from the one it it usually used in, — we should consider it a temporary dress in which the Ego is wrapped for this earthly life. Astrologers are sometimes inclined to turn up their noses at one whose horoscope has many inharmonious aspects. It is true this often *is* a proof of a less elevated character, but it may also be a proof of great strength of the Ego which had at its incarnation *the courage to take up a cross* that would be too heavy for many people. It did so with a view to progress quicker, by "working out Karma" as much as possible in this life.

That such a one has a hard life and will have to struggle with all kinds of adversities need scarcely be mentioned; he *has* the strength for it and will conquer in the end, or succumb under it, but never will his adversities and hard experiences seduce him to do a mean deed — and this it is that distinguishes him from the low type with a very inharmonious horoscope, who has not yet taken himself in hand.

"There is no death — what seems to us transition,
This life of mortal breath,
Is but a suburb of the Life Elysian,
Whose portal we call — Death."

LONGFELLOW.

Outlines of the Aspects.



Reckoned from 0°, both upwards and downwards.

We might now treat the aspects separately in their development.

The *Conjunction* (☌) means the beginning of a new cycle; the old one is finished, it has brought us its experiences and we begin a new; so it is a commencing. Whether this commencing will be harmonious or inharmonious depends on the nature of the planets which form this aspect. (This will be gone into more fully in the Chap. The Aspect-Influence of the Planets). We may see in it a tendency of character which is going to be formed, but in many cases a tendency of character that had already quite matured on a higher plane and only awaited an impulse to spring forth on the physical plane.

The *Semi-sextile* (30° ⚺) represents the *tendency* of character which has developed, but which has not yet become a characteristic because it is not yet hardened in the purifying fire of trial. This aspect is expressed more as

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1) Aarde = Earth, Conjunctie = Conjunction, Oppositie = Opposition, Driehoekig = Trine, Vierkant = Square, Sextiel = Sextile, Half-vierkant = Semi-square.

contemplation than as action. Only with very progressive natures it can transpose itself already in harmonious action, because here the purifying fire of the next aspect has already worked.

The *Semi-square* aspect (45° ∠) represents the first difficulties on the road and it will depend on the overcoming or no of those difficulties, which work more on the mental and astral planes than on the physical, — so on our thinking and feeling —, whether the tendency of character will become a characteristic or no. This aspect brings us opportunities which, however, end in disappointments.

The *Sextile* aspect (60° ⚹). Here the tendency has become a harmonious characteristic and this becomes a strong source of help in life. This aspect brings us opportunities for our further growth and helps us onward. But in order to become an inseparable part of ourselves, it must be subjected to:

The *Square* aspect (90° □). Here a purifying takes place, not principally on the mental and the astral planes, but especially on the physical plane, and as the resistance is greatest here, this aspect promises a hard struggle, — resistance in its strongest form. All we try to accomplish is prone to fail, because we have to overcome that resistance everywhere. That which is highest in us, should grow and our selfishness should decrease, die out. The □ aspect is the aspect of *death and the new life* coming out of it.

Trine aspect (120° △). The characteristic comes forth from the battle victorious and has now become a fixed and inseparable possession of the Ego — unalienable — and so a strong support on his way onward — harmony. Here the fruit of a victory gained with difficulty, are gathered.

The *Sesqui-quadrate* aspect (135° ⊡) we may regard as a second purifying on the astral plane, after the characteristic has stood the test of the physical plane and now equipped with experience, it can go onward with more certainty and arrive at a marriage in the opposition.

In the *Quincunx*-aspect (150° ⚻) the same is repeated on the mental plane and in

The *Opposition* (180° ☍) it must appear whether the obtained quality by a mutual understanding, a combination with another, can arrive at a harmonious union and thus rise up high, — or whether the result will be an inharmonious confusion.

The Aspect-Influence of the Planets.

Very harmonious is the ☌ and P. between the benefics ♃ and ♀.
Harmonious is the ☌ and P. of ♃ and ♀ to ☉, ☽, or ☿.
Partly harmonious and partly inharmonious are the ☌ and P. of ♃ and ♀ to ♂, ♄, or ♅. The same aspect with ♆ is wholly dependent in its expression on the moral standpoint of the native.

Inharmonious are the ☌ and P. of ♂, ♄ and ♅ to ☉, ☽, and ☿. Of ♅ the same may be said as of ♆.

The ☌ and P. of ♂ to ♄ is *inharmonious.*

The ☌ and P. of ♄ to ♅ is *harmonious.*

♂ causes always heat, impulse, passion, acute inflammation, and works quickly.

♄ causes always cold, limitation, contraction, egoism, seclusion and works slowly.

♅ combines the qualities of these two and works very sudden, but is less malicious in its effect.

In good aspects ♂ gives besides impulsiveness — courage and strength; while ♄, besides slowness — gives caution, perseverance and punctuality.

♅ gives always inventiveness and originality.

The inharmonious aspects of the malefics become less unfavourable if one or both is posited in its (their) own house or sign.

Viewed from an esoteric standpoint, the parallel is of quite another influence than the ☌, but the observable effect is about the same — only weaker. The P. expresses more a tendency than a characteristic.

With the ☍ the judgment depends especially on which of the planets is the stronger; e.g. when with an ☍ ♂ to ☉, Mars by position in house and sign, is stronger than the Sun, the impulsiveness, rudeness, over-activity, pride and restlessness which this opposition brings about will be controlled with greater difficulty than when the ☉ is the stronger. (See Chap. Planets in Strong or in Weak Positions p. 134).

With ♂ ☍ ♀ e.g. disharmony exists and a fight will ensue between the higher (♀) and the lower emotions (♂) or passions and unless ♀ is more strongly placed than ♂, there is little chance that the lower nature will be conquered.

If the aspect is *waxing* the difficulty will be greater than in the opposite case when it is waning. ☉ 9° ♒ and ♃ 15° ♎ a waxing △ aspect, — the Sun moves quicker than ♃ and will overtake ♃ after some time and make the △ "full".

♅ 15° ♐ and ♀ 18° ♑ ☊ is a waxing ✶ aspect; for though ♀, the quicker planet, has already passed the aspect, after some time the aspect becomes full again by ♀'s retrograde movement.

Of course much depends on the degree of power of will (taken in the highest sense) that the Ego has developed to which degree an inharmonious aspect will be expressed.

An aspect from fixed signs offers far greater difficulties than from cardinal or mutable signs. A □ aspect from fixed signs e.g. might be the expression of a fault hardly possible to be conquered in one incarnation. A □ aspect from mutable signs seems to denote more a bad habit which can be broken.

The same may be said of the ∠ and ⊼ aspects, only the expression is much weaker.

The *inharmonious* aspects indicate a part of the *Karma* that must be worked out; the positions of the houses and the signs indicate the other part.

The *harmonious* aspects as the △, ✶ and the good P. and ☌ denote good qualities gained in former lives; they help us through life.

A good aspect between e.g. ☉ and ☽ or of the ☉ resp. ☽ and ♃ or ♀, or between ♃ and ♀ may improve an otherwise very badly afflicted horoscope, provided with many bad aspects etc. considerably.

The aspects of the slow planets ♅ and ♆ must be regarded from a broader point of view; they denote less personal qualities than influences that work for some years and affect the whole world.

The aspects ☉, ☽ and ☿ to the four angles of the horoscope and of any planets in the ascendant and in M. C. give the *key-note of the character.*

The *strength* of the aspect plays, of course, a great part. By experience one has got to know the bounds within which an aspect exercises its action; e.g. a □ need not be exactly 90° to exercise an action as such and this holds true for the other aspects as well.

As the *orbs* [1]) of the planets is taken:

The *orb* for a P.		=	1°
„ „ „ „ ☿	and ☌	=	12° for ☉ to ☽
„ „ „ „ ☿	and ☌	=	10° for ☉ or ☽ to the planets
„ „ „ „ △	and □	=	8°
„ „ „ „ ✶		=	7°
„ „ „ „ ∠	and ⊼	=	4°
„ „ „ „ ⚻		=	2°

The aspects that fall exactly within the outer bounds of the orb are very weak, but the action of them may be strengthened by another planet, e.g. ☉ 12° ♋ and ♄ 2° ♑ form a very weak opposition, but if we have at the same time ☽ in 6° ♎ the ☿ ☉ and ♄ becomes much strengthened by the □ aspect which the moon forms with the Sun and with Saturn.

Mundane Aspects [2]).

So far we have only occupied ourselves with what are known as *zodiacal aspects.*

There is, however, another group of aspects viz. the *mundane.*

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[1]) By *orb* is meant the limit of an aspect, within which the action of a planet is observable.

[2]) For the beginner it is wiser to leave the mundane aspects out of account, they are of secundary influence.

For these aspects the positions of the planets in the *houses* they occupy, are considered, and not the distance as reckoned by number of degrees of the Zodiac. In every horoscope is e.g. the 1st with the 4th house, the 3rd with the 6th etc. in square mundane aspect; no matter how many degrees they are distant. The 1st house is in sextile aspect with the 3rd, and in trine aspect with the 5th etc. Planets which are in the 1st and in the 4th house are called in square aspect with each other. Planets in the houses 2 and 4 are in mundane sextile aspect etc. — that is at least, if their positions are *at proportional distances* from the cusps e.g.

Let us take the planet ♆ 23′42 ♎ in the ascendant (horoscope p. 27). It is about 4° under the cusp of the ascendant. If now e.g. at a proportional distance under the cusp of the 11th house (♈ 27°) the planet ♀ were, ♆ and ♀ would be in mundane sextile, while at the same time they are in square zodiacal aspect by the falling away of ♉.

By *proportional distance* is meant the following: The 1st house in our example horoscope is only 15° (from 19° 45′ ♎ — 5° ♌), but the 11th house 3° + 30° + 12° = 45° (from 27° ♈ — 12° ♊). If therefore the distance from ♆ to cusp 1 is 4°, the distance from ♀ from cusp 11 (under it) must be 3 × 4° = 12° in order to be at a proportional distance and thus exactly in mundane sextile with ♆. Here also, orbs are permitted.

So it may happen that at the same time there is a favourable mundane and an unfavourable zodiacal aspect, or the reverse, between 2 planets and in that case they are considered to neutralise each other. (More on this later) — Likewise we have mundane trine aspect, mundane opposition, mundane square, mundane sesquiquadrate, mundane semi-quadrate, mundane semi-sextile aspects.

A *mundane Parallel* is when 2 planets are at proportional equal distances from the Meridian. ♀ 26° 5′ ♈ on 1° distance above the cusp of the 11th house would be in mundane P. with a planet a little less than 1° beyond the cusp of the 9th house.

The difficulty with the mundane houses is the exact moment of birth and therefore the knowing precisely of the various cusps. If one is not absolutely sure of this, it is wiser to leave the mundane aspects out of account. Mundane aspects formed with the progressive planets, may in some cases by the action they exercise, put us on the track of the exact time of birth.

A mundane ☌ is 1 house apart.
" " ✶ " 2 houses "
" " △ " 4 " "
" " ∠ " 1½ " "
" " □ " 3 " "
" " ☍ " 4½ " "
" " P. is equal distances to the right and to the left of M. C. or I. C.

Polarity.

The fiery and the airy signs ♈, ♊, ♌, ♎, ♐, ♒ (positive and masculine) are also called *electric signs.*

The earthy and the watery signs ♉, ♋, ♍, ♏, ♑, ♓ (negative and feminine) are also called *magnetic signs.*

In the same way we may divide the planets: ☉, ☿, ♂, ♅ electric, ♄, ♀, ☽, ♆ magnetic. ♃ as the gatherer of the influences of all planets falls under both groups.

According as the rising sign, ☉ and ☽ are in electric or magnetic signs, the natures may be distinguished into *electric, magnetic* and *electro-magn. natures.*

1. *The electric or masculine natures* have for the greater part electric planets in electric signs.

2. *The magnetic or feminine natures* have principally magnetic planets in magnetic signs.

3. *The electro-magnetic natures* have electric planets in magnetic signs or the reverse.

1 and 2 are harmonious, 3 is inharmonious, viz. this character now attracts, now repels — changing continually. The same is the case when e.g. the rising sign is magnetic and many electric planets, or Sun and Moon, or either Sun or Moon, are placed in electric signs.

It always gives a *strong moral basis,* when the signs of the Zodiac and the planets agree according to their nature.

The *moral basis is weak* when e.g. ☉ and ☽ are badly aspected and they receive not any good aspect.

When the planets agree in nature with the signs, and ☉ and ☽ are free of bad aspects, one may be sure of a high moral standpoint.

Electric natures radiate strength, like the Sun, — they give of their abundance, — *they rule.*

Magnetic natures absorb strength, receive, — they *are easily ruled.*

The Astrological Houses.

We have seen that the 360° of the zodiacal circle are divided into the 12 divisions of the various signs of the Zodiac, each of 30° and that each of those divisions exercises its special characteristic influence.

Besides this *zodiacal,* there is the *mundane division* of the horoscope in 12 *houses.*

The 12 Houses are formed by the 12 radii drawn from the birthplace to the horizon up there and under that at 30° distance, as the eye observes this. The Houses of the horoscope form the *immediate surroundings,* the material circumstances of the native, in the midst of

which the Ego has chosen his special centre in order to learn from experience — environment.

This shows that the astrological computation ought not to be heliocentric but ego-centric, that is to say, *the place of birth* is the starting-point. Many very learned astronomers refuse to conceive this, they believe in their conceit that they live on the Sun, not knowing how ego-centric they are bound to their immediate surroundings!

The 1st house is the part which is under the rising degree and so under the eastern horizon (ascendant) — the 12th house adjoins it and is exactly above the eastern horizon. The other 10 houses are in between successively, so that the cusp of the 4th house is the Nadir, the cusp of the 7th the Descendant and the cusp of the 10th the Zenith or M. C. These 4 houses are called the *angles* of the horoscope.

The sign and the degree on the cusps of the houses indicate their size, which, according as one removes from the equator, differ more. In high latitudes, i.e. near the North- or South-pole, sometimes more than half the vault of heaven may be occupied by one zodiacal sign; and this is in this special case shared by at least three houses, whereas in the adjoining part of the heavens the signs appear closely crowded together and there e.g. three signs may occur in one house. At the latitude of England, for instance, two signs at most can occupy one house, in other words in England not more than one sign can *drop out* of any one house.

Everything in nature repeats itself with regular intervals. Just as e.g. in the *growth of the human embryo* we can follow the whole development of man in all his periods during the whole evolution of the earth, from his first origin up to his present state, [1]) so does the daily rotation of the Earth upon its axis and the passing of the Meridian by the various houses, give us a symbolic image of man's life during one incarnation. Let us take e.g. the 4 angles of the horoscope.

The *1st house or ascendant* represents the moment when man out of the spiritual world descends into matter and then becomes subjected to all that is related to matter. That is why the first house in the horoscope represents the personal character and the *physical body*. We see that planets placed in this house, have an extremely strong influence on the physical life This house corresponds to the moment of sunrise.

The *10th house* symbolises the time when man takes part in the full life. The material as well as that which is spiritual and emotional play the principal part in turn. Life expresses itself in its full force, the Zenith is reached and therefore does the 10th house or M. C. represent in the horoscope power, glory, honour, business success, promotion etc. and therefore do the planets which occupy this house have the greatest influence on all these matters. This house corresponds to the moment when the Sun reaches the meridian altitude.

The *7th house* symbolises *mature age,* when the passions and desires

1) See the Chapter *Embryology and its bearing on Astrology.*

become conquered and the higher man begins to rule the lower inclinations. He begins to understand that he is not there as a separate being, apart from all other lives, but begins to feel one with the one Life that animates all. That is why in the horoscope the 7th house denotes the house of union, of marriage, of partnership etc. It is the point of sunset.

The *4th house* symbolises *old age,* the time when the native has passed the period of earthy experiences and begins to prepare for his life in the next (*astral*) world.

So this house is the one that denotes the relations and circumstances at old age and further it has relation to permanent possessions.

Permanent possessions mean in this case, as will be understood, the mundane or worldly (material) side of *experiences,* gained throughout the earthy life, which are transmuted into *permanent talents and characteristics* and so become "permanent possessions" of the Ego. This is the point of the lowest position of the Sun, the *Nadir.*

Thus each house has its symbolic meaning. — We see already by the foregoing that the houses have to do directly with the material side of life and taken as a whole we may say that they represent *the body,* with the 1st house as the specific expression of it.

According as the body has more purified tendencies, the influence of the planets can express through the houses on higher planes than the physical as well, and this is especially the case in the houses 4, 6, 8 and 12 which are called *occult houses.*

So the body is expressed in a twofold way in the horoscope, — indirectly by the zodiacal signs and directly by the houses and we find ever a working together of the two. So does the sign Aries correspond to the 1st house, Taurus to the 2nd, Gemini to the 3rd etc.; in other words the first house governs the head, the second the throat and neck, the third lungs, shoulders and arms.... the twelfth house the feet. This secondary action also extends to all that comes under the respective houses, e.g. an aspect in ♉ will exercise a secondary action on our financial circumstances (2nd house) — an aspect in ♍ (nutrition) will have a by-action on our health (6th house) etc. The *primary influence* of the signs, however, remains *the principal by far.*

The Twelve Houses as different Fields of Activity.

We have seen already that there is a close connection between these 12 parts in which the horoscope is divided and the 12 Zodiacal signs. Each house represents a more definite field of activity by which the Ego tries to gain his experiences and this field of activity is most closely connected with the sign that is represented by the house. The chief difference between them is, that the houses denote experiences

on the physical plane and the signs denote the extent of our feelings and emotions, including the intellect.

So we may regard the houses as representing our *body* and the signs as the symbols of the *soul*. Both serve as *instruments for the spirit*, the Individuality, the Ego, to express itself. This Ego is symbolised in the horoscope by the planets as the representatives and co-operators of the Sun, — the centre from which all consciousness is born.

Taken in this way we must regard the first house as the lowest plane by which the first zodiacal sign Aries expresses itself, the second house, in the same way corresponds to Taurus, the third to Gemini, the fifth to Leo, the eighth to Scorpio etc.

The expression of a planet, either through a sign, or through a house, differs only as to the plane on which the action is felt; — we might compare it to an emotion expressed in form.

The higher an individuality rises in evolution, the more he rises above the form, — the more independent of it he grows; — from this it follows that a highly developed Ego will observe the expression of a planet through a house otherwise than a low developed Ego, and now we can imagine that there is a stage on which a highly developed Ego can observe the action of a planet through a house in the same way as a lower developed Ego feels it by expression through the sign corresponding to that house, — so it is a difference in consciousness. The ☉ in the 5th house with the highly developed individual will express itself in that case the same as the ☉ in ♌ with the lower developed Ego, and ♀ in the 2nd house with the former will be as ♀ in ♉ with the latter. e.g. ☉ in 5th house with a developed ego means that the native will be faithfull (♌) from inward impulses (☉).

☉ in 5 with a less developed ego means that he is fond of pleasure (5th h.).

♀ in 2 with a developed ego means a.o. that he is peaceable (♉).

♀ in 2 with a less developed ego means a.o. that he is fond of his possessions (2nd h.), his money.

This must always be borne in mind in judging the place of the planets in the houses.

The houses in the first place bear on our material existence and on the conditions connected with it, — on the states in which the Ego will be placed during his earthly course, — that is, his path of life — and the planets posited in them, plus the aspects they receive, denote the obstacles and the helps it will meet with.

First the houses tell us the vehicle (I) (the body) the Ego has chosen for this pilgrimage and the tendencies of character and characteristics (I) which it brings with it, as the result of former descents into matter; — they further tell us regarding his native country, his teachers and parents (IV), — of his contemporaries, his brothers and sisters (III), of the intellectual faculties he is endowed with (III), — of the attempts he

makes to enlarge his horizon of consciousness and to widen it by journeys in his own country and in neighbouring countries (III), or with the same purpose to foreign continents (IX) where he tries to find what he here vainly looks for. The houses tell him of his work, his ideals and aspirations, of his striving after glory and fame (X), either by himself or combined with others (VII), — they tell him of the friends of his youth (XI), of his companion for life (VII) who joins his fate, — of his children (V), of his friends (XI), but also of those who oppose him in his attempts to get on in life and who do anything to put obstacles in his way (XII).

At last after he has enjoyed the weal and woe of life to a high degree and regarded it from all sides as it were, he silently muses and asks of himself; "is this all that life has to offer me after all, — is there nothing higher, is this the end? Is it not ridiculous when you come to think of it, that I should have drudged so for all that, now that I have attained it, has left me as unsatisfied as before." And he begins to meditate on the problems of life and death (VIII) in the latter part of his life (IV). He begins to seek and to dig till he finds a solution that satisfies him.

He who has ♄ badly placed in IV, searches after the solution to these problems and finding none, — him solitude, loneliness and dejection await in his old age!

For an easy survey we might divide the houses in four groups of three, viz.

A. The houses I, V, IX which are related to the native himself,
viz. I: represents the body (♈);
V: the Ego (♌) that struggles to raise the soul to its level;
IX: the influence hence exercised on the lower consciousness and which widens it (♐). Under this house we will find inspiration — higher thinking.

B. The houses II, VI, X which relate to all that can be of use to him on his path of life,
viz. II: (♉) possessions, rest after work, love;
VI: his servants, nutrition, health (♍);
X: his position, fame and honour (♑).

C. The houses III, VII, XI which indicate the ties with which he is bound, such as relatives and friends,
viz. III: brothers and sisters and other relations (II);
VII: his partner in life, partner in business, community (♎);
XI: his friends (♒).

D. The houses IV, VIII, XII which relate to the end of all,
viz. IV: the end of his physical journey, old age (♋);
VIII: the end of his physical vehicle, death (♏);

XII: the end, the dying out of his earthly desires and wishes, — purification (♓).

After this general treatise by which one can see the relation between the various divisions of the heavens — we will look closer into the meaning of the houses separately.

Meaning of the 12 Houses.

Now we will as fully as possible interpret what each house can represent.

1st house (♈) denotes the outward appearance and the character in general. Of the body it denotes the head, the brain and the general state of health. In general it shows the personality and the struggle for life, and also the native's actions.

2nd house (♉) indicates the financial circumstances, unfixed possessions, peace and liberty. It influences our feelings and emotions.

3rd house (♊). Brothers, sisters, relatives, neighbours, the education, short journeys, study, manuscripts, letters, ability. It has a strong relation to the intellect and the nervous system.

4th house (♋). The house and home life, inherited tendencies, our environment during the latter part of our life. Fixed possessions. It also indicates the father and our relation to him. Occult house, bearing on physical life and death.

5th house (♌). Is related to pleasures, love-affairs, entertainments, speculations, games, children. It is opposed to the 11th house and as it were the fulfilment of it (hopes and wishes).

6th house (♍). The house of sickness; it has also bearing on servants, inferiors, service, dress, hygiene, — care for the body in general. An important house for those who have to do with nursing and treatment of the sick.

7th house (♎) is related to marriage, partnership, society, social life in general. Moreover, public opponents, prosecutions. It represents in a sense the individuality, as opposed to the 1st house, that of personality.

8th house (♏) has to do with death and all that is related to it, such as inheritances, legacies, wills. The sign on the cusp and the aspects of the planets placed in VIII or of the ruler of VIII often indicate the nature of the death of the physical body. Occult house.

9th house (♐). Philosophy, religion, teaching, education and everything connected to that. Also long journeys in foreign countries. It bears on the abstract way of thinking as opposed to the 3rd, the house of concrete thinking. Dreams and visions come also under this house.

10th house (♑) is related to honour, worldly power, fame, promotion, calling or position and also indicates the moral standpoint of the native. This house is supposed to represent the native's mother, as the fourth represents the father. Many astrologers, however, reverse this order and take the fourth for the mother and the tenth for the father, considering, that the father has much to do with influencing the choice of profession or calling. But it should be noted that with parents the mother frequently takes the lead.

11th house (♒). Friends, hopes and wishes. The nature of friends and acquaintances is expressed by the sign on the cusp and by any planet posited in the house. It denotes the native's attitude towards humanity, — his harmony or disharmony with his fellows.

12th house (♓). The house of trial, anxiety, care, and limitation. It is related to prisons, convents, hospitals, lunatic asylums, — to anything that denotes seclusion and limitation. He must learn here, to regard himself not as a separate being, but as a part of the Whole, inseparable from it and ever in contact with it. Occult house.

Here follows briefly the meaning of the houses in which is shown the relation of the zodiacal signs to the parts of the body.

1st house ♈ *the head* = temperament, outward appearance of the native.

2nd house ♉ *throat* = his going into material life, his possessions, financial circumstances.

3rd house ♊ *lungs* = his short journeys, his relations, specially brothers, sisters, cousins, — his correspondence, study.

4th house ♋ *stomach* = his home, inheritance from parents, his father, his resting place and circumstances at the close of life.

5th house ♌ *heart* = his spirit of enterprise, his passion, love-affairs, children, speculations, initiative, pleasures.

6th house ♍ *bowels* = his health, nutrition, inferiors, enforced labour, his relation to servants.

7th house ♎ *kidneys* = marriage, unions and separations, husband or wife, partners, opponents and the public.

8th house ♏ *generative system* = sex inclinations, school of life, inheritance, legacies, death.

9th house ♐ *thighs* = his longer journeys, widening of view, his outlook on life, philosophy.

10th house ♑ *knees* = his position or station, his name, honour, calling, conduct, public appearance.

11th house ♒ *lower leg* = his seeking after support from friends, his hopes and wishes.

12th house ♓ *feet* = the unseen difficulties, secret enemies, prosecutions, hospitals, imprisonment, his going down as regards the world.

From the foregoing it follows that the native's relation to his uncles and aunts (they are the brothers and sisters of his father) is indicated by the 6th house; — the 6th house being the third (brothers) from the 4th (father). The possessions of the partner are indicated by the 2nd house (possessions) from the 7th (partner), — that is the 8th house; the partner's brothers by the 9th house or the 3rd (brothers) from the 7th (partner). In this way we might arrive at many other conclusions.

The houses are divided into:
Cardinal (angular) houses 1, 4, 7 and 10.
Succeedent „ 2, 5, 8 and 11.
Cadent „ 3, 6, 9 and 12.
In the *angular* houses the action of the planets is strongest.
In the *cadent* houses the action is weakest.
The *succeedent* houses' action is in between.

The houses have their *orbs,* just like the planets. The orb for a cusp with a short rising sign (♑, ♒, ♓, ♈, ♉, ♊) for all countries with Northern Latitude is 5° and for a cusp bearing a slowly rising sign (♋, ♌, ♍, ♎, ♏, ♐) it is 8°. For countries with Southern Latitude it is the other way about, viz. the quickly rising signs there are slowly rising signs here, and the reverse.

Accordingly, a planet e.g. in the 5th house 5° or 8° or less (dependent on the sign) from the cusp, is reckoned to be in the 6th house, as to its action. For the Ascendant 12° at least may be taken, so a planet which is e.g. 10° above the rising degree in the 12th house, influences the Ascendant and therefore body and temperament.

The nearer the cusp, *the stronger* the action which the planet exercises in the particular house.

The planets *on or near the cusp of an angular house* exercise the greatest influence during the whole life.

Calculation of the Horoscope.

At the end of this book there is given a Table of Houses for the latitude of London (51° 32′), which can also be used for the northern states of America. A table for New-York (40° 43′ N.) may also be used for San-Francisco, Denver etc. For Southern Canada take the tables for Liverpool or Glasgow (resp. 53° 25′ and 55° 53′ N. Lat.) and for e.g. Los Angelos and San Diego the table for 37° N. Lat. (see Raphael's Tables of Houses [1]). For the Northern part of England and for Scotland (53° 25′ N.) the table of houses for Liverpool is to be used; it will be found in the ephemeris for any year.

[1]) Published by W. Foulsham & Co. London, price 1 Sh.

In the ephemeris [1]) the planetary positions are given for Greenwich at noon.

The tables of houses, however, are made for *local time,* because every degree of each zodiacal sign rises for all places of equal latitude throughout the earth at the same *local time*, for at every place at noon *local time* the Sun is in the meridian of that place.

If e.g. in London on Apr. 1st. at 2 p. m. the 24th degree of ♌ is rising, at all places with the same latitude as London the 24th degree of ♌ is rising on that day at the same *local time* of 2 p. m.

For finding the *houses* we have therefore nothing to do with Greenwich, but only with the *local time.*

As an example we will calculate a horoscope for May 16th 1913 at 7.50 a. m. at the Hague, local time (see diagram on p. 27).

Before drawing up a horoscope one should be sure whether the time of birth is indicated according to the *standard time* (used in time tables of railway companies) or according to *local time* [2]).

For Middle-Europa the *standard time* of one hour later than Greenwich is taken and for Eastern-Europe of two hours later. In Berlin the clock denotes 40 minutes later than at Amsterdam (difference Amsterdam with Greenwich = 20′).

It goes without saying that this *standard time* should be reduced to *local time* and this is easily to be done, viz. for every degree *east* of Greenwich it is 4 minutes later. So by multiplying the number of degrees by 4 and adding the product to Greenwich time, (if the place lies east) we obtain the *local time.* If the place lies west of Greenwich the product should be subtracted. Thus we find the difference between standard time and local time and with that we correct the time of birth, when it is given according to standard time.

In England and Scotland the standard time of *Greenwich* is taken, in Ireland it is 25 minutes 21 seconds earlier. We can easily calculate for which place the standard time of a region is accepted, the difference with Greenwich being, as we mentioned above, four minutes for every degree difference of longitude.

To draw up the horoscope for somewhere *east* of that place, the local time will be *later* than the official standard time and as many times 4 minutes as the number of degrees totals. If the place is west, subtract. Example: Required the local time for a place in the U. S. situated 70° West of Greenwich. The standard time for Eastern America is calculated for the 75th degree West of Greenwich and differs $75 \times 4' =$ 300 minutes = 5 hrs. with Greenwich. So it is 5 hours earlier in Eastern America. Our given place is situated 70° West of Greenwich, i.e. 5° less western, so it is later there than on the $75° - 5 \times 4' = 20$ min-

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[1]) Raphael's Ephemeris of the Planets Places for all the years from 1800 to 1917, each year 1/1; published by W. Foulsham & Co., London.

[2]) With "*local time*" we mean, the correct time according to the longitude of the place.

utes. The local time there is 20 minutes later than the official standard time. This example will suffice for all cases.

The following standard times are accepted,

	+ Gr. T. hour		+ Gr. T. hour
The Netherlands (Amsterdam)	0.20	Western Australia	8.—
Middle Europe	1.—	Eastern „	10.—
Eastern „	2.—	New-Zealand	11.30
British India	5.30	The Eastcoast of America — Gr. T.	4.—
Burma	6.30	Eastern part „	5.—[1]
Hongkong	8.—	Central „ „	6.—[2]
Japan	9.—	Rocky Mountains	7.—[3]
South-Africa	2.—	The West coast of America	8.—[4]
Batavia (loc. time)	7.7	(Canada also)	
Philippine Islands	8.—	Hawai	10.30

The difference between Greenwich time and the local time at the Hague is about 20 minutes. It is 20 minutes earlier at Greenwich, so the time we must take according to Gr. T. (Greenwich time) is 7.30 a.m. This time it is we want in order to calculate the planetary positions.

We find given as sidereal time on May 16th 3 h. 34′ 22″ (see the sidereal time-table at the end of this book).

This is the S. T. at noon. The time was 7.30 a.m. so that we have to make a small correction in the S. T. It was the day before 4′ less, as the table shows, which makes a difference of $\frac{4}{24}$ or $\frac{1}{6} \times 4' = 40''$ for 4 hrs. So from the S. T. on May 16th must be subtracted 40″. If the birth had taken place at 4 p.m., 40″ should have been added.

In order to find the correct S. T. at birth there must be subtracted from the S. T. Greenwich at noon the time of birth before noon, in this case 12 — 7.50 = 4 h. 10 m. Had the time of birth been 7.50 p.m. we should need to add. If the figure given in S. T. is too little to subtract from, we might for convenience sake add 24 hrs. to it.

We get S. T. May 16th Gr. noon	3 h. 34 m. 22 s.
add	24 h.
	27 h. 34 m. 22 s.
Time of birth before noon	4 h. 10 m.
subtract	
	23 h. 24 m. 22 s.
Correction of the S. T. for 4 h. 10 m.	40 s.
subtract	
	23 h. 23 m. 42 s.
S. T. at birth =	23 h. 24 m.

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[1]) From the 75th degree east up to the coast.
[2]) „ „ 90th „ „ „ „ „ 75th degree.
[3]) „ „ 105th „ „ „ „ „ 90th „
[4]) „ „ 120th „ „ „ „ „ 105th „

We may also proceed as follows,

S. T. May 15th Gr. at noon	3 h. 30 m. 26 s.
Time elapsed since May 15th noon	19 h. 50 m.
	23 h. 20 m. 26 s.
Correction of the S. T. [1]) for 19 h. 50 m. add.	3 m. 20 s.
(because of 4′ in 24 hrs.)	23 h. 23 m. 46 s.
S. T. at birth =	23 h. 24 m.

The reason of the correction of the S. T. is because, in the first case, the S. T. which advances 4 minutes in 24 hrs, is less than at noon (Gr. May 16th) and in the second case is more than at noon (Gr. May 15th).

When we look in the Table of Houses under Sidereal Time, we find the nearest Sidereal Time to that which we want, is 23 h. 23 m. 15 s. and next to it under the heading *ascendant:* ♋ 19° 45′. In the same line we find also, under 10 (cusp of the 10th house or M. C.) ♐ 20° ; under 11 (cusp of the 11th house), ♈ 27°; under 12, ♊ 12°; under 2, ♌ 5°; under 3, ♌ 24°.

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[1]) Notice that this correction of the S. T. even for 18 hrs. totals only 3′ and can never be more than 4′. If no very precise calculation is required it may be neglected, the difference in the rising sign being very slight indeed. Thus the calculation becomes simplified. The difference may be reduced to ± 2 m. at most, when in drawing up the houses the S. T. is always taken for the day of birth and not for the preceding, as is also done in calculating the planets.

Examples for calculating the Ascendant, neglecting the two corrections for S. T. which as we have seen, may be neglected when no extreme accuracy is required.

1. Birth May 2nd 1913. Berlin. 7 p.m. Local Time.
   S. T. May 2nd = 2 hrs. 39 m. 10 s.
   Time after noon + 7 hrs.
   S. T. at birth = 9 hrs. 39 m. 10 s. So Asc. is 8° 20′ ♏.
2. Birth May 20th 1913. The Hague. 7.10 a.m. Greenwich Time.
   S. T. May 20th = 3 hrs. 50 m. 8 s.
   + 24 hrs.
   27 hrs. 50 m. 8 s.
   Time before noon − 4 hrs. 50 m.
   23 hrs. 0 m. 8 s. (To be added; it is later in places
   Corr. for local time + 20 m. east of Gr.).
   S. T. at birth = 23 hrs. 20 m. 8 s. So Asc. is 19° 10′ ♋.
3. Birth May 16th 1913. Bristol ($2\frac{1}{2}$° West of London. see map of England), 7.15 p.m. Gr. T.
   The correction for local time is 4 minutes for each degree of longitude, so here $2\frac{1}{2} \times 4$ m. = 10 minutes.
   S. T. May 16th = 3 hrs. 34 m. 22 s.
   Time after noon + 7 hrs. 15 m.
   10 hrs. 49 m. 22 s.
   Corr. for local time 10 m.
   (to be subtracted)
   S. T. at birth = 10 hrs. 39 m. 22 s. So Asc. is 19° ♏

Now we have found the cusps of the houses 1, 2, 3, 10, 11, 12 and the opposite signs with the same degrees are the cusps of the opposite houses, 7, 8, 9, 4, 5, 6 [1]).

Opposite the ascendant	= ♋ 19° 45′	we get	cusp 7 [1])	= ♑ 19° 45′
Opposite cusp	2 = ♌ 5°	comes	cusp 8	= ♒ 5°
„ „	3 = ♌ 24°	„	„ 9	= ♒ 24°
„ „	10 = ♐ 20°	„	„ 4	= ♍ 20°
„ „	11 = ♈ 27°	„	„ 5	= ♎ 27°
„ „	12 = ♊ 12°	„	„ 6	= ♐ 12°

We now proceed to see if there are any signs missing and going over the signs in their order, we find that between cusps 11 and 12, in the 11th house, the sign ♉ is missing. [2]) We put it in the 11th house.

Opposite ♉ the sign ♏ is missing, so we insert it in the 5th house (the opposite house) — these are the so-called *intercepted signs.*

The outer arrow indicates the direction in which the signs rise above the horizon. The planets move through the signs and the houses in the opposite direction (see fig. p. 27).

The diagram of the houses is ready now and we may proceed to calculate the positions of the planets in it.

For May 16th we find given the longitude (Long.) the latitude (Lat.) and the declination (Decl. for ☉ and ☽). The decl. and the lat. of the planets are given at the top of the page of Raphael's Ephemeris.

We find for long. ☉ 24° 59′ 45″ in ♉. This is the Sun's position at Greenwich at noon. The birth took place at 7.30 a.m. Gr. T. i.e. 4 hrs 30 m. earlier.

Now, when calculating the planets we must proceed from Gr. time.

So in order to find the exact place of ☉ at birth we must subtract the distance the Sun moves in 4 hrs. 30 m.

We proceed thus:

Position of the ☉ May 16 noon	= 24° 59′ 45″	
„ „ „ ☉ May 15 „	= 24″ 1′ 57″	subtract
Motion of ☉ in 24 hrs.	= 57′ 48″	

☉ 's motion in 1 hr. therefore 57′ 48″ : 24 = 3468″ : 24 = 2′ 24″

So in 4 hrs. 30 m. $4^1/_2 \times 2'\ 24'' = 9' + 108'' = 10'\ 48''$ [3]).

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[1]) Oppositie ♈ comes ♎.
„ ♉ „ ♏.
„ ♊ „ ♐.
„ ♋ „ ♑.
„ ♌ „ ♒.
„ ♍ „ ♓.

[2]) See horoscope p. 27.

[3]) With the help of a table of logarithms this calculation may be done much quicker (at the end of the book is a table of logarithms) As follows,

the log. for ☉'s course in 24 hrs. (57° 48″ or 58′)	= 1,3949
the log. for 4 hrs. 30 m.	= 7270
Addition gives	2,1219

Position of ☉ May 16. at noon = 24° 59′ 45″ ♉
subtract 10′ 48″
Position of ☉ at birth . . . . 24° 49′ ♉ [1])

Position of ☽ on May 16. noon = 4° 55′ 28″ ♎
Position of ☽ on May 15. noon = 20° 38′ 55″ ♍
Each sign contains 30°, so in order to come from ♍ into ♎, the Moon has to move 30° — 20° 38′ 55″
= 9° 21′ 5″
The Moon moves in ♎ = 4° 55′ 28″
Motion of ☽ in 24 hrs. = 14° 16′ 33″
☽ 's motion per hour 14° 16′ 33″ : 24 = 36′
So the Moon's motion in 4 hrs. 30 m. is $4^1/_2 \times 36' = 2° 42'$.

Or by logarithms log. 14° 17′ = 2254
log. 4 hrs. 30 m. = 7270
log. 9524 = 2° 41′.
The nearest log. is 9515.
The position of the Moon on May 16th is 4° 55′ ♎
subtract 2° 42′
Position at birth = 2° 13′ ♎

We find the long. of the planets
for ♆ 23° 42′ ♋ remains thus.

for ♅ 7° 33′ ♑ ♒ remains thus.

for ♄ 5° 51′ ♊
5° 43′ ♊ is the position on May 15th
8′ is the motion of ♄ in 24 hrs.
i.e. in $4^1/_2$ hrs. about 1′.
The position of ♄ is therefore 5° 51′ — 1′ = 5° 50′ ♊.

The longitude of ♃ = 17° 39′ ♑ ♐.
The motion per 24 hrs. in only 2′, so need not be taken into account for $4^1/_2$ hrs.

The longitude of ♂ May 16th = 6° 24′ ♈
The longitude of ♂ May 15th = 5° 38′ ♈
Motion ♂ in 24 hrs. = 46′ i.e. for $4^1/_2$ hrs. = 8′.
The position of ♂ therefore is 6° 24′ — 8′ = 6° 16′ ♈.

The longitude of ♀ = 26° 5′ ♈ D. remains thus.

As nearest log. agreeing to that, we find log. 2.1170 and as the value for it 11′. By calculation we found 10′48″; so there is an unimportant difference of 12″. In like manner we may calculate the position of the ☉.

[1]) We neglect seconds; more than 30″ is 1 minute.

The long. of ☿ = 7° 16′ ♉ on May 16th.
The long. of ☿ = 5° 29′ ♉ on May 15th.
Motion ☿ in 24 hrs. = 1° 47′

i.e. per hr. 1° 47′ ÷ 24 = $\frac{107'}{24}$ = 4′ 30″, and in $4\frac{1}{2}$ hrs. = 20′.

Or with the aid of logarithms:

log. 1° 47′ = 1,1290
log. 4 hrs. 30 m. = 7270
log. 1,8560 = 20′.

The position of ☿ is therefore 7° 16′ — 20′ = 6° 56′ ♉.

At the top of the page of Raphael's Ephemeris, on the right, we find the place of the ☽ Node or Dragon's head, the place where ecliptic and celestial equator intersect each other.

We find for it on May 15th 0° 36′ ♈ } difference p. d. = 3′.
on May 17th 0° 30′ ♈ }

So place ☊ = 0° 33′ ♈.
and place ☋ (dragon's tail) = 0° 33′ ♎.

In order to find the ⊕ or Pars of Fortune we add the position of the ☽ to that of the ascendant and subtract from the total the position of the Sun, or:

⊕ = ☽ + asc. — ☉.

Long. ☽ is 2° 13′ ♎ = 6 signs + 2° 13′
Long asc. is 19° 45′ ♋ = 3 signs + 19° 45′
Together = 9 signs + 21° 58′
Long ☉ is 24° 49′ ♉ = 1 sign + 24° 49′ subtract
⊕ = 7 signs + 27° 9′ = 27° 9′ ♏.

We have seen on page 94 that we have to make a correction for S. T. for the time before or after, noon Greenwich. With greater differences in longitude East or West of Greenwich, we have to make a second correction. For 24 hours i.e. for a complete rotation (360°) of the earth upon its axis, there is a difference of 4′ S. T. [1]), so for every 90° in longitude the difference is 1′. This difference is added to Western Longitude and subtracted from the S. T. with Eastern Longitude. The reason why is evident.

Seeing that the exact time of birth is very seldom known and these two corrections together total some minutes at most, we do not commit a crime when we simply neglect both corrections if the difference in longitude and in time is not very great.

For the British Isles we can always neglect the correction of the S. T. for the difference in longitude.

In order to get the correct ascendant and therefore a correct map

[1]) See Raphael's ephemeris for May 1913.

of the houses, the time of birth must be calculated exact to a minute. Various methods have been given to this end, but we cannot deal with them all here. This subject is more fully gone into later and one method given. The correction of the time of birth requires very much experience and patience and it is useless labour for a student of astrology. For him it is the safest method to compare the data of the principal events in his life and the position of the progressive planets with regard to the cusps of the houses, especially of the M. C. (radix [1])). This will be dealt with later, when we take up the subject of the progressive aspects.

We shall now insert the planets in the houses. The ascendant is the East, the M. C. the South. The signs rise on the eastern horizon and go through the South. The first degree of a sign rises above the horizon followed by the remaining degrees and the other signs in their order. (See hor. fig. pag. 27).

The sign ♉ is intercepted and in order to indicate that the ☉ is posited in this intercepted sign and not in one of the neighbouring, we put ☉ 24° 49′ *across* the 11th house; ☿ also is in this sign. So we put ☿ 6° 56′ under the ☉, — also across the house. The ☽ is 2° 13′ in ♎. On the cusp of the 5th house is ♎ 27°. The first degrees of ♎ have, therefore, already passed the cusp of the 5th house and are in the 4th house. So ☽ 2° 13′ we put in the 4th house near the cusp. ♉ too is in ♎ (0° 33′) and so we put ♉ 0° 33′ before and near the ☽. ♆ 23° 42′ ♋ comes in the first house (ascendant) right under the cusp which bears 19° 45′ ♋; ♅ 7° 33′ ♒ ℞ comes in the 8th house, for the cusp is in 5° ♒; ♄ 5° 50′ ♊ comes in the 11th house; for ♊ 12° is on the cusp. In like manner do ♀ 26° 5′ ♈ D, ♂ 6° 16′ ♈ and ☊ 0° 33′ come in ♈ in the 10th house or M. C. for ♈ 27° is on the cusp. Place ⊕ 27° 9′ ♏ across the intercepted sign ♏ to denote that it is not in ♎.

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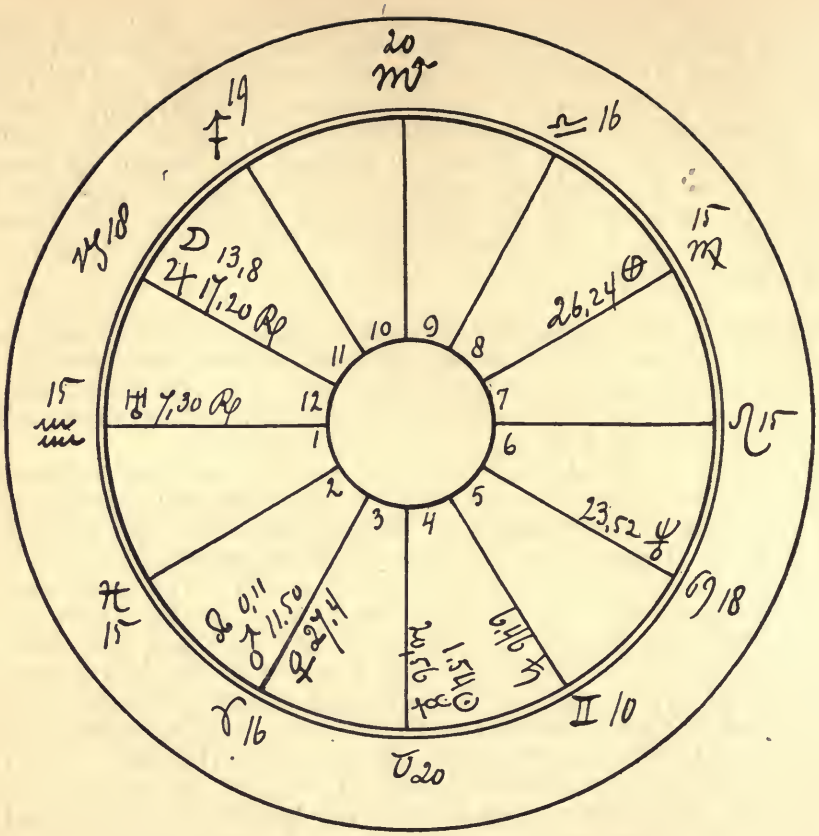
[1]) Radix is the name of the birth-horoscope, abbreviated — r. or rad.



Birth-Horoscope for Buitenzorg (Dutch East Indies)
May 23. 1913 11 p.m.

We shall now calculate a horoscope for a place with Southern Latitude e.g. Buitenzorg on Java. The birth took place May 23rd 1913, 11 p.m.

Buitenzorg is situated on 107° East. Long. and about 7° South. Lat. 107° East of Greenwich gives a difference in time of $107 \times 4' =$ more than 7 hrs. So it is at Buitenzorg more than 7 hrs. earlier and according to Gr. T. the birth took place at 4 p.m. When calculating the longitudes of the planets we thus have to add their motion during 4 hrs. to the position at Greenwich at noon.

We can calculate the houses for Southern Latitude with Tables of Houses for Northern Latitude by adding 12 hrs. to the S. T. at the moment of birth and then taking for the signs obtained according to this S. T., the opposite signs on the cusps of the houses.

The S. T. Greenwich is for May 23rd 4 hrs. 1 m. 58 s.

Time after noon	11
S. T. birth	15 h. 2 m.
Add.	12
	27 h. 2 m.
Subtract	24
Obtained S. T.	3 h. 2 m.

If we use Raphael's Tables of Houses for different latitudes, we see that the table for Madras (13° 4′ North. Lat.) come nearest the latitude of Buitenzorg. We find in them:

For cusp	1	16° 50′	♌	so for cusp	7	16° 50′	♒
„ „	2	15°	♍	„ „	8	15°	♓
„ „	3	16°	♎	„ „	9	16°	♈
„ „	10	18°	♉	„ „	4	18°	♏
„ „	11	18°	♊	„ „	5	18°	♐
„ „	12	18°	♋	„ „	6	18°	♑

The astronomical calculation for Buitenzorg (7° S. Lat.) gives:

For cusp	1	15°	♌
„ „	2	15°	♍
„ „	3	16°	♎
„ „	10	20°	♉
„ „	11	19°	♊
„ „	12	18°	♋

We see that the difference in latitude of 6° gives no very great difference in the calculation of the cusps of te houses, so that we might without objection use the table of Madras for Java.

At a great distance from the equator a difference of 6° in latitude would show a greater variance.

The planetary positions are calculated as in the preceding horoscope.

The ☉ is at noon (Greenwich) in ♊ 1° 43′ 41″
and the next day in ♊ 2° 41′ 18″
☉'s motion in 24 hrs. = 57′ 37″

log. 57′ 37″ (58′) = 1,3949
log. 4 hrs. = 7781
log. 2,1730 = 10′

Position ☉ at birth is therefore 1° 53′ 41″ = 1° 54′ ♊.

Position ☽ on May 23rd is: 11° 12′ 2″ ♉
and on May 24th 23° 48′ 54″ ♉
☽'s motion in 24 hrs. 12° 36′ 52″ = 12° 37′

log. 12° 37′ = 2793
log. 4 hrs. = 7781
log. 1,0574 = 2° 6′

Position ☽ at birth is therefore 13° 18′ ♉.

Position ♂ on May 23rd is 11° 43′ ♈
Position ♂ on May 24th is 12° 28′ ♈
♂'s motion in 24 hrs. 45′
i.e. in 4 hrs. 7′
so position ♂ at birth is 11° 50′ ♈.

In like manner we find:

♀	—	27° 4′ ♈
☿	—	20° 56′ ♉
♃	—	17° 20′ ♐ ℞
♄	—	6° 46′ ♊
♅	—	7° 30′ ♒ ℞
♆	—	23° 52′ ♎
♇	—	0° 11′ ♈

For ⊕ we find:

long. ☽	= 9	signs +	13° 18′
long. asc.	= 10	signs +	15°
	19	signs +	28° 18′
long. ☉	= 2	signs +	1° 54′
	17 (5)	signs +	26° 24′

so ⊕ = 26° 24′ in ♍.

Influence of the Planets in the Ascendant [1]).

The ascendant represents the *body*. The appearance especially, but it also denotes the character and intellect which are *conformable to the degree of the sign that is rising.*

When, however, there is a planet in the ascendant or near the cusp of the ascendant, it greatly modifies the outward appearance and the personal qualities. This is especially the case when the planet receives aspects from the Sun, Moon, Mercury or the ruler of the horoscope. [2]) Then we get a more or less strong blending of the qualities of the rising sign and of the rising planet.

The ☽ in the ascendant makes the face and the forehead broad, the nose small and at the tip usually snubbed. The body becomes small by this Moon-influence and gets more rounded forms. Hands and feet small. It makes the native very receptive, sensitive and continually longing after change. The intellect is clear and this combined with the chequered life the Moon produces, gives the opportunity to progress quickly in evolution. Curiosity is usually

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[1]) We must ever bear in mind that these influences and those that follow, should not simply be read in judging a horoscope, but compared judiciously to the other important influences in the horoscope.

[2]) See p. 133.

entailed in this desire after new experiences. Rising in ♐ and in ♏, the Moon has a less good influence, — it causes here egoism, pride and jealousy. In the fiery signs it makes passionate and impulsive. Of great importance here, as well as with the other planets in the ascendant, are the aspects the Moon receives.

The ☉ in the ascendant makes the body stronger and gives it an abundance of vitality. The complexion is fair, the hair fair or golden, eyes blue, and chin strongly developed. The nature is optimistic, the native will have a strong sense of self-esteem and bears himself with dignity and authority. He will be honest and faithful and have a strong will. The latter quality is even present when the Sun receives bad aspects, but in that case the feeling of authority changes into arrogance, masterfulness and selfishness.

In the airy and fiery signs the Sun-influence in the ascendant is most favourable, it gives courtesy, intuition, uprightness. In ♉ it gives too much self-reliance, and in ♏ inflexibility.

☿ *in the ascendant* gives a slim body, black hair and usually grey eyes, sharp in expression. The nose is long, narrow and pointed, usually bent. Lips thin. The temperament is nervous and sensitive. The face is narrow and long. This position of ☿ is very favourable for the intellect, but the way in which the intellect will express itself, depends on the aspects ☿ receives.

In youth especially the influence of ☿ here is felt; if it is well aspected, it causes precociousness. The Mercury types are usually eloquent, scientific, susceptible, and restless and they are often fond of travelling. If Mercury is badly aspected here, it makes the native talkative, irritable (in ♐), affected, or superficial (in ♑). ☿ in the ascendant in the airy signs has an especially good influence. A badly aspected ☿ in the ascendant usually produces troublesome, unreliable types who think much of themselves, criticise others, try to make them appear ridiculous or slander them. A bad aspect of ♅ here may produce an "inventor", but the inventions are generally worthless. This holds good for ☿ in M. C. also.

♀ *in the ascendant* gives a handsome body, a full face, full lips, a straight short nose; usually brown, but sometimes blue eyes with a kind expression. Politeness and kindness are constant characteristics. The face is oval, rather too broad sometimes. ♀ frequently gives dimples in cheeks and chin.

The Venustype is sympathetic in appearance and manners, pure and honest: is fond of appreciation. If ♀ here is badly aspected, especially by ♂ the result is passion and sensuality. In ♋, ♀ makes the native changeable in friendship, in ♏ jealous and exaggerated.

♂ *in the ascendant* gives fair or red hair; the moustache is fairer than hair und beard. The eyes have a quick, penetrating glance, the nose is shapely, and somewhat bent in the upper 1/3 part. Lips thin, chin narrow. Eye-brows beautifully curved. The rising sign may of course alter this. There is usually a scar or a mark on the face.

Mars gives self-reliance, courage and strength, but when the aspects are not very good, some quality of the animal nature is sure to come to the fore making them disagreeable characters.

In fiery signs Mars gives great pushfulness, love of argument, the native

will usually be combative but a the same time generous. In ♐ Mars gives tact and deliberation next to pushfulness, in ♏ passion (the type is dark here). In airy signs, especially in ♊, ♂ gives a sharp intellect.

♃ *in the ascendant* gives a stout, well set body, a square chin, a full face with full eyes, which may be protruding somewhat. The complexion is fresh, the hair fair or brown. The glance is frank and open (jovial type), the expression of the eyes kind, but sharp and fiery in excitement. Baldness often occurs under its influence. ♃ in asc., if well aspected, gives good health and success in life. It is a very fortunate influence which awakens deeply religious and moral feelings, but a strong affliction of Jupiter changes these feelings into hypocrisy and untrustworthiness.

In airy signs ♃ makes the native humane, well-mannered, and awakens the intuition. In ♏ and ♐ less good, in ♍ especially, where it makes him often autocratic and dishonest.

♄ *in the ascendant* gives a tall, wiry stature, with an oval, thin head. Hair dark, eyes brown or blue. The Saturn-type is slow in his movements and serious in his mien. He seldom looks straight in your face, his glance is usually fixed to the ground. He is persevering, patient, meditative, contemplative, and economical, often religious. The influence is very bad when Saturn is ill aspected for it makes him unhappy, miserable, stubborn, mean, faint-hearted. In airy signs especially ♄ is at its best, working favourably on the mind. Saturn is an enemy of superficiality. By its limitating, restraining influence it has the effect of purifying the character. Often in this position it causes long periods of depression and melancholy. An impediment of speech often occurs under this influence (when afflicted).

♅ *in the ascendant* gives a strange expression to the face. The eyes are of a peculiar steel-grey or bluish shade, impossible to interpret correctly. The iris seems smaller than usual, so that the white of the eye is often visible round the iris. The nose is large and sharply bent in the upper half. The natives are strange in their mien, hasty, acute and often difficult to understand. It gives a strong tendency towards all occult sciences and a sense of independence of very high degree. Eccentric inclinations are usually present.

In airy signs especially the strong tendency towards occultism is shown. ♅ is worst in earthy signs.

♆ *in the ascendant.* In this position. Neptune gives large, dreamy eyes. With the highly developed type this planet gives an artistic taste, genius; a seer, a mind that seeks to solve the mysteries of chaos. With the lower type ♆ often produces trance-mediums, weak, changeable characters that are often addicted to liquor or drugs, e.g. morphine, or have unnatural habits. By the strong position of Neptune, they come under its influence, but cannot normally answer its high vibrations that in fact do not quite belong to our three-dimensional kingdom. — We see therefore by the peculiar influence of this planet, that *genius* and moral *sickliness* are qualities that really touch each other and come under the same influence. It depends upon the moral and intellectual standpoint of the native as to the direction in which this influence will be expressed.

The Planets in the Different other Houses [1]).

We have dealt with the influence of the planets in the ascendant and now we will deal with their influence in the other houses. Their influence here on the shape of the body and in general on the character is not so great. The 10th house (M. C.) is the first to take into account. A planet on the cusp of the 10th house can exercise a great influence on the character and the shape of the body, if there is no planet in the ascendant. I know one who shows the pure Leo-type, though he has Scorpio as ascendant and the Sun in Gemini. But the Moon is in Leo, on the cusp of the 10th house (M. C.). The glance only is purely that of Scorpio and the dignity and pride of Leo are accompanied by the magnetism of the Scorpio-type.

The Sun in the Different other Houses [1]).

The Sun in 2nd, success in financial affairs, but if the Sun is ill aspected, prodigal. When strongly afflicted, always judge the opposite; ill-success in this case.
This rule holds good of course for the other houses as well.

☉ *in 3,* many short journeys (when the Sun is in a mutable sign or in Cancer). It gives success in all matters of the 3rd house e. g. literary pursuits. Good for the intellect, usually a firm character. Help of neighbours, brothers and sisters and sympathy from them. The Sun afflicted gives the opposite.

☉ *in 4,* is fortunate for the father (mother) and favourable for obtaining real properties. It promises a happy old age and success during the latter part of life.

☉ *in 5,* gives love for society, for speculation and entertainments in general.

☉ *in 6* only good when the Sun receives no bad aspects, otherwise this position is bad for the health, especially when afflicted by Saturn and Moon.

☉ *in 7* is good for partners, for marriage, for union in general. Often a public position. A proud partner. When strongly afflicted this position gives an unhappy marriage and ill-success in union, according to the nature of the acpects.

☉ *in 8* and well aspected gives vitality and when there are good aspects of Uranus or Neptune an inclination and a talent for occult studies. All that is related to death comes under this house e.g. legacies t.c. Badly aspected it usually gives a premature death; the nature of it is indicated by the planet afflicting and by the sign.

☉ *in 9* gives success in scientific, especially philosophic and religious studies and a tendency to gather knowledge by long journeys. A good aspect

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[1]) See the first footnote p. 102.

of Mercury, especially, works favourably on the intellect, whereas a good aspect of Uranus will bring a tendency for occultism. A bad aspect of Jupiter in this house will lead to hypocrisy and the native will tend to fanaticism if the bad aspect comes from Uranus or Mars.

☉ *in 10.* All aspects received by the Sun in this house are of the greatest moment for the wordly position, honour and calling of the native. The Sun well aspected in M. C. is good for the (father) mother, gives honour, success in life and in all kinds of matters. It gives occupations and professions of great responsibility. It is striking that nearly all ruling monarchs have either the Sun or Jupiter in M. C. or in the ascendant. When afflicted this position makes the native proud and arrogant.

☉ *in 11* gives faithful and powerfull friends and brings fulfilment of hopes and wishes we might cherish. Badly aspected this position means loss of friends, disagreements through them; the asp. planet indicates from which side we are to dread this.

☉ *in 12* is unfavourable, viz. it compels the native to keep in the background, he feels limited in many directions. This position often gives eccentric tendencies. The Sun afflicted, the native has much to suffer from secret enemies. He usually lives apart from his relations and the cross he has to bear during his earthly life is usually heavy. Good aspects, especially of the benefics, change of course greatly for the better. This position always gives a great inclination towards occult study. This is apt to degenerate into psychism and mediumism, especially in the watery signs.

The Moon in the Different Houses. [1])

The Moon in 2 and well aspected, especially by a benefic, gives much success in financial affairs. The money is usually earned in businesses that have to do with fluids. But affliction by Saturn is a sure sign of poverty.

☽ *in 3* is favourable for short journeys and gives a strong liking for them. The native is on good terms with brothers and sisters and neighbours. It gives a receptive intellect and an inclination for study. This inclination is further indicated by the aspects the Moon receives; e.g. Mercury adds shrewdness and alertness, Jupiter a tendency towards social pursuits, Venus to art, Uranus to the occult and eccentric, etc.

☽ *in 4* indicates many changes during the latter half of life and success in agriculture and as a contractor. When afflicted by Uranus sudden changes of abode are to be expected. Generally an ill aspected Moon produces much unhappiness in home life and an unfortunate old age. The opposite is true with good aspects, especially of the benefics.

☽ *in 5* and well aspected means many children, love for all kinds of pleasure and entertainment; but with a bad aspect, especially of Saturn, much

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[1]) See the first footnote p. 102.

illness for the children and difficulties through all matters relating to the 5th house. This position denotes changeability in friendship.

☽ *in 6* gives, when afflicted in mutable signs, a liability to chronic pulmonary affections; in fixed signs throat, bladder or heart affections, in cardinal signs stomach-complaint and head-ache. Affliction by Mercury gives nervous disorder, by Jupiter diseases of the liver and blood etc.; favourably aspected it gives a good circulation.

☽ *in 7* denotes an early marriage if Saturn sends no aspect. If the ☽ receives very bad aspects here, it denotes great inharmony or an early death of husband (wife) or partner. The Moon always indicates changeability in attachment, with man as well as with woman, but in a female horoscope there is something romantic in the connection and as a rule there is no relying on the constant faithfulness of the husband. The same holds good for the partner. For social life the Moon signifies popularity, but fluctuating — of short duration. Much depends on the aspects.

☽ *in 8* well aspected denotes inheritances or legacies from mother or wife or their family. When the Moon is afflicted here, this position indicates a more or less violent or unexpected death; by Mars and Uranus it means a sudden death; by Saturn a slow, painful death, while an affliction by Neptune is said to denote death by drowning, or in a deep trance, by opium, morphine. This position is favourable for occult study.

☽ *in 9* gives love of travelling and repeated changes during life, changes that are usually advantageous. It is very conducive to the intellect and gives love of studying philosophic or religious subjects. Well aspected by Mercury gives a quick intellect, — by Jupiter an inclination towards religion and philosophy, — by Uranus talent for occultism, — with Neptune love of mysticism, psychics and sometimes there is genius also. If the native is on a low plane of evolution, the effect of the planets will be quite different of course. Affliction by planets will produce difficulties through affairs denoted by the afflicting planet. (See under ♆ aspects).

☽ *in 10* in mutable signs gives many changes in calling and if the Moon should also be ill aspected it makes the native a jack of all trades who is master of none. Well aspected this position gives a successful life and notwithstanding the many changes a good name. With bad aspects, especially of Mars and Uranus, there is great liability of losing honour and good name. The Moon strongly placed in this house is good for the mother and assures help from friends. An affliction by Saturn gives many difficulties to be overcome in every enterprise; nothing goes smoothly.

From the planets placed in this house and from the aspects they receive — combined with the aspects Mercury receives, — the calling or profession the native has a talent for, may be found. (see p. 140).

☽ *in 11* gives many acquaintances. — agreeable intercourse with them and help from them. The friendship is usually of a superficial nature. With strong affliction this position gives difficulties and loss through friends.

The aspecting planet denotes the nature of the friends e.g. Uranus in ♒ indicates friends with a propensity to occultism, theosophists, astrologers,

spiritualists etc. Mars denotes military friends, surgeons, dentists, merchants in metals and arms, etc. (see p. 142).

☽ *in 12* and afflicted is a very bad position. It produces many secret enemies and if further indications are found in the horoscope, e.g. a strong affliction by Saturn or Mars it may lead to imprisonment. It brings limitation and obstruction in all manner of ways and the best chance of success is given by a field of activity in hospitals, prisons and suchlike institutions which keep us apart from life in the world. It is an ideal position for a hermit, a monk, a nun, a sick-nurse. The native usually is inconstant in character.

Mercury in the different Houses [1]).

☿ *in 2* is good for success and gain through scientific studies, through penmanship, delivering lectures, in various branches of instruction, in journalism etc.

A good aspect to the Moon gives gain through the public; to Venus gain through the fine arts or an activity in which good taste and fashion play a part; to Jupiter gain through a sphere of work where intuition, law or moral principle are the basis, to Saturn through tact and perseverance, to Uranus gain through eccentric enterprise or uncommon field of action, also through inventions; to Mars through mechanics or adroitness. The signs whence the aspects come will give us further elucidations, as will also the house from which the aspect comes. This applies of course, for all houses in which Mercury is placed.

☿ *in 3* promises many short journeys and much instruction and experience through them, for this position of Mercury makes the spirit very active and alert. The planet is here in the house of Gemini (harmonious) and so it can express better here than elsewhere. It gives great love of study and often eloquence. A good aspect of Uranus here gives great intuition and love of metaphysics; Saturn gives the power of concentration and profound thinking.

If Mercury is strongly afflicted in this house by Saturn und Neptune, there is danger of mental disorder, especially when Mercury receives no help from Jupiter or Venus. Strong affliction by Saturn in this house causes depression and despondency.

☿ *in 4* promises many changes of abode and troubles in home-life. Well aspected it gives an inclination to, and success in, all matters concerned with real properties and agriculture, while at the same time it indicates that the native till the end of his life will retain his intellectual powers unimpaired. If Mercury is badly aspected here it promises and old age full of difficulties and care.

☿ *in 5* and afflicted may produce much care and anxiety concerning the children, troubles in love-affairs, and loss through speculation and gambling. Well aspected, luck in speculations. The intellect usually allows itself to be carried away too much by the emotions. This position gives love for intellectual work.

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[1]) See the first footnote p. 102.

☿ *in 6* is a very bad position as regards health, if the horoscope indicates a weak nervous system; for it brings restlessness, anxiety, worry, also a tendency to mental overstraining. Though Mercury is here in its own house (the house of the Virgin) where it can best express its powers, yet the native seldom succeeds in seeing his talents appreciated, and he will be better as servant than as master.

All afflictions of Mercury in this house are dangerous for the spirit, especially those of Saturn and Uranus. Nervous dyspepsia and (in the mutable signs) disorders of respiration frequently occur. With strong affliction in ♍, ♐ or ♓ there is danger of insanity.

☿ *in 7* and well aspected gives usually a public field of activity on intellectual lines. The wife (husband) or partner will be very quick-witted. In affliction, domestic quarrels and disagreements are sure to occur. The partner is generally younger. As Mercury takes the qualities of the planets with which it is in aspect, it is of the greatest importance to consider these aspects, carefully.

☿ *in 8.* The 8th house gives an answer to everything related to death, but in order to decide as to death and the nature of it, we must carefully consider the sign on the cusp and the planets in the 8th house, the ascendant, the hyleg and all that has to do with health, such as e.g. the aspects Sun and Moon receive. For no bad combination of directions can cause early death if the other indications promise good health and long life. The position of ☿ in 8 encourages study and investigation of occult and hidden affairs. Death occurs while the native is fully conscious. This position often denotes mediumism and psychism, — but gives also if ill aspected, danger of nervous and brain disorders.

☿ *in 9* gives good intellectual powers, love of scientific research, success in authorship, especially when placed in an airy sign or in ♍.

Mercury badly aspected here, gives great irresolution, indecision and a tendency to worry and there will be no question of success under these circumstances.

☿ *in 10* is very favourable for the intellect, but gives also great changeability and an inclination to take various callings in hand at a time. Much depends here on the sign and the aspects how far this strong position of Mercury will work favourably or unfavourably; for in a fixed sign or with favourable aspects from fixed signs, or Saturn throwing a benefic ray, will considerably mitigate the changeable influence of Mercury on the affairs of the 10th house.

If it is strongly afflicted, the honour and the good name of the native will be in danger. The planet throwing the worst aspect, will indicate the fault of character that causes this danger. From the aspects of ☿ in 10 the conclusion can be come to, for what calling the native is best fitted. (This subject will be gone into more fully later).

☿ *in 11* indicates friends younger than the native and a friendship that has more to do with the intellect than with feeling. The sign indicates the nature of the friends. In airy signs especially this position is favourable.

☿ *in 12.* The 12th house is an occult house and so this position of Mercury inclines to and gives a talent for occultism and mysticism; usually the opportunity or the gift of expressing oneself is lacking here and the native is seldom understood and appreciated. Want of self-reliance and of constancy are the characteristics of the 12th house.

The Remaining Planets and the Nodes of Moon and Planets in the Houses.

Combining the nature of the planets and those of the houses, we are able to define, without much difficulty, the influence of the other planets on the native in the houses. (See the meaning of the houses p. 90).

Benefics, or ☉ or ☽ well aspected in the
2nd house will be favourable and conducive to financial affairs;
in 3 to travelling and to the intellect;
in 4 to domestic life and old age;
in 5 to children, pleasures and speculations;
in 6 to health and harmony with inferiors;
in 7 to union and social life;
in 8 to legacies and obtaining money through marriage;
in 9 to long journeys and philosophic and religious studies;
in 10 to honour, success and calling;
in 11 to friendship and fulfilment of cherished wishes;
in 12 little care and few enemies.
Malefics in these houses or benefics ill aspected denote the opposite.

The *dragon's head* in M. C. or in conjunction to Sun or Moon seems in many cases to exercise a very favourable influence in the house it occupies, whereas the dragon's tail in M. C. or in ☌ with Sun or Moon in other cases gives the only explanation to be found sometimes for a life full of adversity and misfortune. In this direction much has still to be explained and every student of astrology is recommended to record his experiences concerning this.

The ancient astrologers and the Hindus even now consider the Moon's nodes to be of great importance. The ☊ and ☋ move 19° 20′ a year retrograde through the Zodiac and complete the entire revolution through the 12 signs in 18 years 225 days. The planets also have their nodes, — these however, have completely lost their significance in modern astrology. Seeing that the motion of these nodes is very slow (± 1° on an average per century) one might regard their influence in the horoscope (if that influence exists) as a constant factor and every one may decide for himself, how far that influence is present in his own life, — counting the dragon's head a good, and the dragon's tail a bad influence. I give the place of these nodes as they are in our century. They are not mentioned in the ephemeris.

	☊ (North-node)		☋ (South-node)	
Neptune	♌	9° 43′	♒	9° 43′
Uranus	♊	13° 17′	♐	13° 17′
Saturn	♋	22° 5′	♑	22° 5′
Jupiter	♋	9° 24′	♑	9° 24′
Mars	♉	18° 2′	♏	18° 2′
Venus	♊	15° 44′	♐	15° 44′
Mercury	♉	17° 9′	♏	17° 9′

The same holds good for the *Pars of Fortune* (⊕). Opinions differ, but those who deny its influence and call the 'lucky point' a chimera of *Ptolomy,* are probably wrong. *Ptolomy* was not likely to suffer from chimeras. Only a small portion of his knowledge has come down to us and we are consequently compelled to seek and discover afresh.

A. E. Thierens says the following concerning the ⊕: "From my own experience I have found that the ⊕ in the birth-horoscope as well as in the progressive one and in any other, stands for much and possesses an extremely practical significance in the horoscope, — it is the practical result, the concrete synthesis of the horoscope as a whole."

As regards ☊ it seems to us that this symbol signifies one short glance at the qualities of the native's soul.

The Sun in the Twelve Signs.

As we have already seen, the ☉ in the horoscope denotes the Individuality, — the Ego, again and again incarnating to gain on the physical plane experiences which it could not obtain on the other planes; and as we believe that the aim of human evolution cannot be *one-sidedness,* it follows that the Ego during its many incarnations does not always express through the same sign, but through different signs, — according as it needs development in one direction or another. An Ego that needs development of its power of will and faculty of perseverance will be born in a fixed sign; another that has to enfold the emotional side of nature, in a watery sign, and according as one side or another of the emotional side has to developed, it will choose one of the watery signs ♋, ♏ or ♓.

This, however, need not always occur in this way. One might as well suppose that a highly developed individual has to do a certain work during his reincarnation and that he to that end, needs the strongest developed side of his character. In this case the Ego will put its full force at his disposal in order to do his work well.

In the former case *it would seem* that the position of the ☉ in a certain sign indicates the already developed side of the character, but

the reason for this is simply that this sign compels him as it were to show the concurring qualities. In a sense it is the aspects that actually indicate his real force.

The position of the ☉ in ♌ e.g. need not represent a strong individuality at all, and that of the ☉ in ♎ or ♒ a weak individuality, — on the contrary the reverse may be the case, — though it expresses itself in rather a powerful way through ♌. It is my conviction that the real power of the Ego is in no way revealed by the horoscope. *That which is divine in man* is surrounded by an impenetrable veil and only by following man in his dealings and doings can we somewhat surmise to what height he has risen. That is why some knowledge of his dealings and doings — his strivings — is decidedly necessary if one would give, according to the horoscope, a more or less detailed image of the character and everything related to it.

When one considers the horoscopes of well-known leaders and great men in various spheres of action, one will find that many have Scorpio strongly placed, either as representative of the *Personality* (☽ or ascendant) or of the *Individuality* (☉).

One should not derive from this that many extraordenary highly evolved Ego's were born under the sign ♏, but tenacity and the longing after glory and for being worshipped is present here.

When great ability in one direction or other and great eloquence are joined to this, a "scorpio" will easily fascinate a certain public circle, and bring them at his feet. The public likes worshipping man!

Is it mere chance that in the horoscopes of suchlike strong and self-confident natures *Saturn "the Watcher on the Threshold"* takes a prominent place? *Saturn* it is who will bring to light in course of time, whether *self-love* or *Universal love of mankind* was the motive. The latter can be expected of a really highly evolved Ego.

The *actual value of the Ego* is in the horoscope *not* indicated by the position of the ☉. The limitations — more or less — to which the Ego is subject *in his expression* during this incarnation, is at most indicated.

The Sun symbolises the *highest* and therefore represents in the horoscope honour and glory; generally speaking — his standing amidst his fellows. Ill aspected and receiving no help from good aspects of ♃ or ♀, will be an indication that the native will not be able to attain to glory and honour and a high position, but along a very difficult path.

It goes without saying that the tendencies of character and the characteristics given below, are somewhat modified by the *aspects* which the Sun receives in the sign. How the tendency will express itself in life, depends further on the *personality* (the position of ☽), on the vehicle, the *physical body* (the ascendant) and on the M. C. *(his view on things).*

The Sun in Aries. [1])

☉ in ♈ (March 21st—April 21st) Bismarck, Emile Zola, General Booth, Gambetta, Frederick van Eeden, C. Hahnemann.

Gives the characteristic qualities of the sign Aries to character and body [2]) according as the Sun has a more or less strong position in the horoscope.

This position gives energy, love of action and of being a leader of others. This quality is already present in childhood, but may be much modified during this period by the ascendant. It might for instance be latent for a long time when Cancer or Pisces rises at birth and then show as a characteristic much later. There is a tendency to strong impulse, but at the same time power of will, because the Sun, the symbol of the will, is exalted in ♈.

Originality, self-reliance and a certain lightheartedness that is the consequence of the hopefulness which is the keynote of the character, makes them often good leaders and when Mars aspects the Sun well, much success is to be expected from callings that come under Mars, such as militarism, surgery etc. Amongst these we find the pioneers. They have an inborn talent for it. They possess vitality and toughness of body, at least if the other directions do not oppose this altogether; but they have little patience and are frequently given to irritability and restlessness. The head is the sensitive part (the head ♈).

The Sun in Taurus.

☉ in ♉ (April 22nd—May 21st) Alphonse Daudet, Turner, Tschaikowsky, Czar Nicholas II, John Brahms.

Much self-reliance and stubbornness are its principal characteristics. This position gives tact and constancy, but usually no very strong intellect. They are dogmatic, conservative and think much of themselves, — for the rest they are good-hearted, and devoted in friendship; thwarted they can become extremely obstinate. They are slow in their movements and they know how to find the good things of the earth everywhere and appreciate them.

They wish to stay in the place they feel best suited to and do not remove without clear reasons. Their success lies where steadiness and

[1]) See the first footnote p. 102.

[2]) *The same holds good for the other signs. What is said under the ascendant (see p. 39—49) of the different signs relating to the build of the bodyand general characteristics holds good more or less for the position of the Sun in the signs*

persistent striving is required, as well in the building line, agriculture (earthy sign), as in mining enterprises. They like to hear their own melodious voice in singing or reciting.

They do not criticize, they do not worry unnecessarily, — they are easy-going. They seldom remain bachelors and usually make happy patres familias. They are reliable in material affairs and in their calm, staid way they are untiring workers. This position usually gives great vitality but with affliction by ♂ or ♅ there is danger of apoplexy. They are fond of the fine arts (♀ the ruler), especially music and singing. (Throat and neck ♉).

The Sun in Gemini.

☉ in ♊ (May 22nd—June 21st) Prof. Bolland, Albrecht Dürer, Dante, Richard Strauss, Oliver Lodge.

The calm composure of the preceding sign here gives place to the movability, changeability that is peculiar to all dualistic natures. Gemini has two strings to his bow and will play them both at a time. He wants to have more than one sphere of work and would like to be in two places at a time if this were possible. He likes best to undertake different things simultaneously.

His nature is courteous and confident one moment, wavering the next, for the rest kind and good-tempered. His intellect is quick, he is apprehensive, and has great love for arts and sciences, but likes to wander on the surface of them, though he takes the air of an expert. He likes travelling and movement in the open air. He is handy, nimble-fingered and prefers a vocation in which he can display his dexterity; pen-drawing, reporter of news, teaching profession, or public orator. Many good speakers are found among them, artists, publishers of periodicals, journalists. (♊ and respiration — lungs).

Their work is more probing, trying rather than finishing, at least with the lower type. The higher type is usually highly scientific and has an all-round knowledge.

The Sun in Cancer.

☉ in ♋ (June 21st—July 22nd) William Stead, Garibaldi, Joseph Chamberlain.

This position gives great receptivity and tenacity, the latter often expresses itself in a retentive memory, but also in miserliness and greed. This position often gives a certain indolence but once that is overcome, this sign gives great force. The keynote of the character is generosity

and kindness, especially in youth attended with a degree of timidity and very little self-reliance.

The will is not strong. Domestic life attracts, sociableness is everything to him, *the* one condition of happiness as it were. Nothing puts him so much about as unsympathetic surroundings; for the rest he is easy in intercourse. The health is not over-strong.

He easily assimilates everything (♋ and the stomach) — he is modest but cannot bear being overlooked, — not being taken notice of. He loves to ponder on the past and dwell on family-traditions.

The Sun in Leo.

☉ in ♌ (July 23rd—Aug. 22nd) Napoleon Bonaparte, Colonel Olcott, Percy Byssche Shelley, Reynolds. (The last named had as ascendant ♏ and the ☽ in ♋, hence his love of detail accompanied by his ingenious sense of colour and line). H. P. Blavatsky, Bernard Shaw.

Fond of power and authority, — faithful, noble, sympathetic, unable to do a mean act. His manner is characterised by a certain pride and distinguishedness and he is easily carried away by his indignation.

Unless his superiors place him in a position of authority it is with great difficulty he can accommodate himself to an inferior one.

He has a strong sense of his responsibility in the surroundings in which he moves and has influence (the heart and ♌).

He is generous and ready to help, sometimes affable, also often assuming and impudent.

The Sun in Virgo.

☉ in ♍ (Aug. 23rd—Sept. 22nd). Queen Wilhelmina, Goethe, Willem Bilderdijk.

Scientific, inventive, intellectual, methodical, over-nice, talented, often selfish, always critical. They are great lovers of detail and seek detail everywhere, so that they often lose sight of the greater perspective. This is probably the reason why so many people of doubting mind are found under this sign.

The key-note of the character is a longing after purity and this longing expresses itself on the material plane in a great nicety as regards food etc. (digestion—bowels ♍).

As he often suffers from lack of self-confidence, he feels more at ease in a position as an inferior than as a head. Virgo governs the house of service (6) and so this position of the Sun gives, when afflicted, troubles with inferiors.

The Sun in Libra.

☉ in ♎ (Sep. 23rd—Oct. 23rd). Paul Krüger, Carmen Sylva, Annie Besant.

Here the desire for equilibrium (♎, loins, kidneys) and harmony, — moral and mental — expresses itself strongly e.g. in great love of arts. It gives idealism but usually little will-power and perseverance.

He is a great lover of order and rule. This position gives success and sometimes inclination to seclusion and to travelling. He is usually loved on account of his equanimity, — especially by the other sex. He is just and very intuitive and inclined to give his powers to the elevation of the people, — preferring to work in combination with others — and does not usually lack helpers to assist him in his efforts.

A Libra-type must have order and rule in his life and in his surroundings.

The Sun in Scorpio.

☉ in ♏ (Oct. 24th—Nov. 22nd). Roosevelt, Martin Luther, Ex-King Manuel, King Victor Emanuel, Erasmus.

Expresses, like the opposite sign Taurus, a strong sense of self-esteem, authority and pride. The character is sometimes disagreeable, aggressive, tyranic, mistrustful, jealous.

There are two very different types, the high and the low ♏-type. The former has overcome his low passions and displays little of the above-mentioned bad qualities, — he has a great capacity for work and desires to give it to his ideal. In none of the other signs do the two extremes lie so far from each other as in this.

♏ gives stubbornness, constancy, energy, passion and an extraordinarily strong feeling of sympathy and antipathy. It gives a talent for chemistry, occult alchemy, surgery. The interest is strongly drawn towards the problems concerning life and death, and the process of generation, of which ♏ is the ruler.

The Sun in Sagittarius.

☉ in ♐ (Nov. 23rd—Dec. 21st). Mark Twain, Conscience.

Denotes a very independent and enthusiastic character with religious-philosophic tendencies. The nature is generous and honest but proud and often irritable; they quickly fly into a temper, but their rage is not

long-lived. They always strive after the highest and hate all that is dishonest and mean.

They are very communicative and like to have some one about them to whom they can utter their thoughts; — they generally have no patience to listen to others. They have a great love of all kinds of sport and of travelling. Their innate tendency to change of abode, combined with their communicative-ness, make them very well fitted for public speakers, for missionaries e.g.

They are restless but hopeful and possess a high degree of intuition.

Their thirst after wisdom sometimes degenerates into a tendency to argument and dispute. The upper leg is the sensitive place of the body.

The Sun in Capricorn.

☉ in ♑ (Dec. 22nd—Jan. 20th) Carnegie, Gladstone, Louis Pasteur. The last mentioned has 6 planets in ♑, but the position of the ☽ in ♊ and ♎ as ascendant help to equalise it.

Obedient and dogmatic, — strives after effect — practical, calm and deliberate, — never impulsive. He is serious and plain, diplomatic, and pursues with great perseverance the goal he has before him. He wishes to see it crystallised and shaped into form.

His great desire is to climb high (the capricorn) and by dint of perseverance he as a rule succeeds in his enterprises, though he will have many difficulties to overcome on his path.

By reason of his incommunicative-ness he has few friends, one sees him most often by himself. He is a good master as well as a good servant. The knee is the sensitive part of the body.

In everything his love of form and decoration shows, even in religion (rites and law). His force is concentration, — making practical the ideal of Sagittarius. Sometimes this nature expresses itself in discontent and melancholy.

The Sun in Aquarius.

☉ in ♒ (Jan. 21st—Febr. 18th). Francis Bacon, Emmanuel Swedenborg, Charles Dickens, Joseph Israels, Leadbeater, Ruskin.

Gives great love of scientific, especially occult studies, — tracing the hidden forces in man, plant and animal attracts him and his great intuition helps him in judging and analysing the human character.

His key-note is: universal love of mankind. He loves the plastic arts and to practise them — in everything; he is broad of conception and original, and by reason of this is often misunderstood (strange

♅ characters). He is usually popular, sympathetic and at the same time tactful, prudent, patient and persevering. He is fond of the society of friends and can quickly make himself at home in any circle. He sometimes fails to keep his promises. Fits of high idealism (♅) and periods of depression (♄) follow each other alternately. The ankles are the sensitive parts of the body.

The Sun in Pisces.

☉ in ♓ (Feb. 19th—March 21st). George Washington, Chopin, Melanchton, Michel Angelo.

Usually misunderstood characters who through all kinds of "circumstances" are unable to show their real nature; they seem compelled to remain in the background. Happiness is often not theirs, — they suffer adversity and find obstruction everywhere, though they want to do good and are by nature kind, loving and ready to help.

They often lack self-reliance and power of will and are therefore to a great extent dependent on their environment, by which they allow themselves to be influenced.

The key-note of their character is self-sacrifice. A humble, serving calling is most fit for them.

This position is not favourable to vitality and for marriage.

Their nature is honest, kind, religious, but rather changeable as regards this latter.

We see here the mysterious influence of Neptune. The feet are the sensitive places of the body.

The Moon in the Twelve Signs. [1])

The same qualities as the Sun in the different signs, but here it is more the passing tendencies of the personality. We must bear in mind that here it is more the emotions and the intellect, and less the will that is influenced.

☽ in ♈. Sharp intellect, impulsive, noisy, independent, much self-confidence, inclined to act impulsively, independent of others' opinions, — combative. Loves to be active, and a leader of a group.

☽ in ♉ persevering and stubborn, conservative and calm. Good position for obtaining possessions. Favourable for agricultural enterprises and gain through

[1]) See the first foo note p. 102.

them. Talent for music, especially singing. Kind and compliant, but more or less sensuous.

☽ in ♊. Love of study and for an intellectual sphere of work, movable, changeable, irresolute; fond of travelling, walking, visiting. Handy and capable, also a good speaker. Gemini is a double sign[1]) and in many ways the inclination to do two things at a time appears. If afflicted unreliable, dishonest.

☽ in ♋. Imaginative power, economical, psychic and very sensitive. Attached to home and to mother. Kind and pleasant in intercourse, but changeable in friendship. Liability to imitate others. He loves to live near the water and is fond of voyages.

☽ in ♌. Likes to choose a field of activity of much responsibility. Persevering, faithful and honest, generous, kind, especially when he is shown how much he is appreciated. Intuitive but proud. It gives love for the fair sex and of luxury in general.

☽ in ♍. Good for the intellect, discrimination, and for business. Better fitted to be a servant than a master. The right type for traveller, teacher, clerk, carrier. Irresolute and critical, he attaches too much importance to details.

☽ in ♎. Usually strongly attracted to the other sex, courteous and agreeable in intercourse. Has many friends and is strongly influenced by them. An inclination to cooperate with others. Love of art.

☽ in ♏. Self-confident, constant, mysterious, sensual, arrogant, energetic, stubborn, revengeful, rude, sometimes inclined to liquor. Attracted to the other sex, but the married life is often unhappy. It is a bad position for the mother. Much depends here on the aspects.

☽ in ♐. Restless and nervous. Great love for all kinds of sport, especially those associated with horses. Is attracted to religion, philosophy and especially to occultism and mysticism. Intuitive, upright and kind, but irritable and changeable.

☽ in ♑. Fond of glory and honour. Longing to do great things, to occupy a high position. By his perseverance and frugality he can attain much, but he has to overcome great difficulties. It is a bad position for the parents and often causes difficulties through them. Other qualities are selfishness, economy, insensibility, chastity.

☽ in ♒. Inclination to all occult sciences, especially astrology; interest in everything out of the common. He has breadth of view and is humane, independent and idealistic. Intuitive. A student of Nature.

☽ in ♓. Receptive and sensitive, calm, reserved, inclined to dejection. Love of the romantic and all that affects the feeling. This position of the Moon gives mediums and sensitive people. Pisces governs the 12th house and the limitations of this house express themselves in this position. The native is kept in the background.

[1]) The *double* or *movable* signs are ♊, ♍, ♐, ♓.

Mercury in the Different Signs. [1])

☿ in ♈. Will love to argue, to exaggerate. Impulsive, changeable in opinion but quick and alert of thought.

☿ in ♉. Diplomatic and tactful in speech. The intellect is practical but often dogmatic and insistant, — sometimes stubborn.

☿ in ♊. Love of study and travelling, — clear intellect, sharp judgment, — spiritual. Is seldom silent.

☿ in ♋. Very receptive, adaptive and changeable of opinion; it gives a clear memory and tact.

☿ in ♌. Breath of view and intuition. It gives self-reliance, organising talent.

☿ in ♍. Critical intellect, detailing everything, hard to convince, though changeable; careful, scientific.

☿ in ♎. Fond of harmony; a calm intellect, without passion or haste. It refines the intellect; — cultured.

☿ in ♏. The intellect is sharp and critical, mistrustful, much love for occult and mystic studies, and — if the aspects are not unfavourable, gives the power of concentration.

☿ in ♐ is not strongly posited; it makes the native independent and sometimes troublesome, impulsive, touchy; — gives philosophical tendencies.

☿ in ♑. Tact, and a tendency to profound study, critical, mistrustful, economical.

☿ in ♒. Persevering, intuitive, gives power of concentration — an abstract thinker, — good for judging human characters.

☿ in ♓. Very receptive to impressions, sensitive, adaptive to circumstances, but negative and superficial.

Of the planets it is sufficient to treat only of Mercury in the different signs, seeing that it is not hard to find the modified influence of the other planets in the signs by combining the meaning of sign and planet. By doing it himself, the student learns sooner to judge a horoscope and to make all possible combinations, than if he merely reads everything mechanically.

In order to reduce "the pigeon-hole work" in practical astrology, — the system of divisions so much rejected by some professional astrologers, — we omit to treat on the influence of ♀, ♂, ♃, ♄, ♅ and ♆ in the signs. These astrologers forget that they themselves have learned astrology according to the system of divisions and that it is of great use for the pupil. It won 't do without practical classification.

The reader will excuse us for being still an adherent to the con-

[1]) See the first footnote p. 102.

demned system. Our idea is that every one becomes his own astrologer.

The ☉, ☽ and ☿ are the most important factors. When other planets are posited *in the ascendant,* their influence becomes stronger of course, this has been already mentioned in dealing with the houses.

By bearing in mind the nature of the planets and that of the houses, the making of the various combinations will not entail many difficulties. A good planet in a sign is favourable for all that is represented by the sign and a bad planet denotes strife and disharmony in the same way. Good aspects received by the planet in a sign, indicate help received from that direction, — bad aspects on the other hand opposition. A malefic, well-aspected, is more favourable for the things represented by the sign, than a good planet ill-aspected.

Venus is e.g. bad in the Saturnine sign Capricorn, but better in the airy signs ♊ and ♒, though in the latter case a peculiar Uranian strain is mixed with the qualities of Venus. In the former sign (♊), ♀ is coloured by the changeability which characterises both ☿ and the airy sign. Thus ♀ in ♐ strengthens the emotional side of this sign and adds to it love of art and of all that is beautiful. In their own signs the benefics and the malefics strengthen the qualities of these signs.

☿ in ♋ adds the changeable tendencies of the Moon, but also the tenacity of ♋ in the shape of a good memory. ☿ in ♎ will make him long to associate with others; it is good for intuition, artistic effort, — for intellectual pursuits.

First note the aspects the planet receives and in which sign it is placed, to see whether this sign cooperates with or opposes the influence of the planet most favourable. A fiery planet as ♂ in a watery sign will be unfavourably placed, and in a fiery sign favourably, whereas an airy and an earthy sign keep the mean, something depends, however, on the house, for ♂ in the 10th house and in ♋ is, though very unfavourable, yet somewhat improved because 10 is the house of ♑ and we know that ♂ is exalted in ♑.

A bad planet e.g. ♄ well-aspected, will be more favourable to the house it is in, than a good planet e.g. ♀ ill-aspected in that house.

When two planets are placed in one house, one being a benefic and the other a malefic, the planet that is nearest the cusp of the house, — as for the 2nd house, nearest to cusp 2, — will exercise its influence first, followed by a period in which the other planet plays a more active part. The same holds good for more than two planets in one house.

The general action of the planets in the signs on the parts of the body that the signs represent, should be borne in mind. They are as follows:

☉ makes active, sanguine, it expands, gives heat, inflammation, but acts favourably on the whole.

☽ makes changeable, watery, secretive, gives cold expansion of the part of the body the sign represents, in which the ☽ is placed.

☿ makes movable, gives nervous pains, reflex-movements, sensitiveness of the particular part of the body.

♀ gives humid tumours, but generally acts favourably on the parts of the body represented by the sign.

♂ gives pains, restlessness, acute inflammation, injuries by burning or cutting, scars, — acts very inharmoniously on the part of the body represented by the sign.

♄ also: but its disturbances are of a very lasting nature, — chronic purulent inflammations, ossification, sclerose — tuberculosis, lumbago, poor circulation, cold, shrivelling of the particular part.

♃ acts in the opposite direction, — it is expansive, giving heat, it causes sanguinity, over-nutrition, fattening, and works very mildly on the particular part.

♅ gives nervous pains, occurring suddenly and subsiding quickly, sensitiveness of the part and a propensity to inflammation; spasms.

♆ causes shrivelling of the part through lack of function. Wrinkling of the skin. Numbed pains.

Mars in ♈ (the head) acute headaches, restlessness and sleeplessness, affliction of ♆ in ♈ causes dull pains. ♄ in ♈ colds, deafness, toothache, rheumatic headache. ♄ in ♌ slow action of the heart, ♄ or ♂ in ♎ kidney disease, ♅ in ♊ sharp pains in arms and shoulders, asthma, ☿ in ♈ nervous headaches etc.

General Action of the Planets in the Houses.

In judging one should always take into account that the general action of the different planets in the houses is as follows:

The Sun brings honour, glory, dignities, favours
— with affliction the opposite.
The Moon brings changes, publicity, favourable or
— unfavourable according to the aspects.
Mercury brings adaptibility, movability, memory;
— disturbances with affliction.
Venus brings happiness, harmony;
— misfortune and disharmony with affliction.
Mars brings impulse, power of work;
— intemperance, and quarrels with affliction.
Jupiter brings abundance, increase, religion;
— adversities, and insincerity with affliction.
Saturn brings frugality, concentration, depth;

— limitation, hindrance, misfortune and adversities with affliction.
Uranus brings originality;
— eccentricity, impulse.
Neptune brings genius, aesthetics;
— chaos and sometimes perversity with the undeveloped individual.

These are general influences. Under the aspects these influences are spoken of at greater length.

A few examples. Mars in M. C. gives a Mars-influence in all affairs of the 10th house, so the calling gets a Mars-character, the native feels attracted to callings that have to do with metals, sharp instruments, with surgery, chemistry, militarism, and if Mars is wellaspected, he will succeed in them. If Mars is ill aspected, he will experience all manner of adversity, — he will have to change his calling repeatedly; his honour and reputation will be in danger.

Neptune in M. C. gives something chaotic, artistic, according to the native's development. He will have an out-of-the-way career and will feel attracted to mysticism.

Saturn in the 7th house and ill aspected will give delay and misfortune in everything connected with the life of union, as disappointment in married life, with partners; trouble and opposition in public life etc.

The houses indicate the nature of the trouble and opposition e.g. a bad aspect from house 11 denotes opposition from friends or acquaintances. The nature of the so-called friends is indicated by the afflicting planets; e.g. affliction of ♂ from 11 would denote opposition, slander etc. from such so-called friends as come strongly under Mars, e.g. military men, instrument-makers, dentists and also those who have ♂ strongly in their horoscopes, in ascendant or in M. C.

If Saturn is in 3, opposition may be expected from more scientific acquaintances.

♄ in 4 denotes a solitary old age and a disagreeable domestic life. ♄ in 6, difficulties with servants, inferiors; afflicted in 10, very unfavourable to honour and good name. ☉, ♀ or ♃ in 10 on the other hand, exactly the reverse. It brings great popularity. ♀ in 7 is very favourable to marriage, union and social life. ♄ in 11 few, or older friends etc. Remember — a malific well aspected is better than a benefic ill aspected, so always note the aspects!

The position of ♃ in ♎, the positive sign of Venus, will add to the good qualities that ♃ gives, such as uprightness, piety, imagination, the Venus-tendencies such as love of art, friendship. ♃ in ♑ the positive sign of ♄ will make the spirit more serious, less hopeful, but it is favourable to the ♑ tendencies, such as the wish to become famous in a public position. In ♎ Jupiter is better posited, — the reason will be clear by now. ♂ in airy signs gives too great a passion and agitation in all doings indicated by the ruler of the sign. In fiery signs ♂ shows best because they agree to its nature; it is good in earthy signs (espec-

ially in ♉ and ♍) because the caution and tact of these signs is accompanied by the force and progressiveness of Mars.

The nature of the aspects ☿ receives, will somewhat indicate the calling.

Thus we can judge all planets in the different houses.

It is one of the best exercises by which to develop our faculty of combining. A certain degree of intuition is a great help here.

Looking upon it superficially one would say that man would experience the magnetic and electric influences of the planets strongest when they reach him under a right angle, as at the equator. This is not the case, — the force with which they reach man, depends wholly on the position the planets occupied at the place of birth, at the moment of birth.

Action of the Aspects.

The planet that makes the strongest aspect with the Sun has especially to be taken into account in judging a horoscope, — so has the ruler of the ascendant.

The former often strongly influences the whole life. It is a generally accepted rule that the Sun, placed stronger by sign or house than the aspecting planet, is more favourable than when the latter is stronger than the Sun. Just as with the aspects between a malefic and a benefic, if with an aspect a benefic is posited the stronger, the aspect is more favourable than when the malefic is thus posited.

The conjunction (☌) of the Sun gives to every planet more power to express itself and must therefore be regarded very favourable if it occurs between planets of agreeable nature and in signs of a nature agreeable to the planets. Even the ☌ of Sun and Saturn may be favourable under certain circumstances e.g. in Capricorn this combination gives power of will and calm perseverance, added to tact; though Saturn always weakens the vitality and denotes a tendency to melancholy. Likewise the ☌ of the Sun and Mars. Though it makes the character too impulsive, too hasty and too fiery, it gives also strength to the character and to the body.

The △ *aspect* brings prosperity and success in life without undue exertion. It is a certain harmony we gained in former lives and which now manifests as a favourable influence in our life.

The □ *aspect* has the opposite significance. It is the limitations in our life which we bring with us as wrong habits etc. resulting from undeveloped or wrongly developed sides of our character.

The ☍ *aspect* causes unexpected disappointments and separations, through which we are sometimes compelled to direct our life otherwise.

If the bad aspects come from signs which one or both planets have

rule over or are exalted in, the bad influence of the aspect will be much lessened by reason of that; and this is also the case when both planets are in each other's sign e.g. an opposition of ♀ in ♈ and ♂ in ♎.

As we must give the character and action of an aspect briefly, it will be impossible to show the relationship between the various qualities mentioned. Roughness and abruptness cannot be avoided, but the reader who has studied the foregoing, will understand with little difficulty.

The △, ⚹, ⚺ aspects are indicated by F. (favourable).
The ☌, □, ∠, ⚻, ⚼ aspects are indicated by U. (unfavourable).
The ☍ and P. are given separately.
The *Major* aspects (☍, ☌, △, □, ⚹, P.) are strong.
The *Minor* aspects (∠, ⚻, ⚺, ⚼) are of less importance.

☉ and ☽. F. Very favourable to honour, health, acknowledgement, success, harmony in general; for here personality and individuality are in harmony. It gives success wherever feeling is concerned. It improves the entire horoscope.

☉ and ☽. U. Bad for success and health, and unfavourable to popularity — sometimes even to honour and good name. It makes changeable, irresolute, meddling and it gives an excess of self-confidence, — self-overestimation. Troubles with superiors and in domestic life.

☉ ☍ ☽. Is a favourable position for the morally highly developed man, because here individuality and personality work as one force. Otherwise it makes one-sided, careless, indifferent. This position is best, when the ☉ is stronger placed than the ☽.

☉ ☍ ☿. These planets can form no other aspect than the ☍ (viz. ☿ never moves further than 28° from the ☉.) Too close a conjunction is not favourable to good ☿ action. The neighbourhood of the Sun (7°—12°) is favourable, it gives intuition, makes witty and intelligent. Favourable for the memory and the faculty of concentration.

☉ and ♀. F. Is a fortunate influence, brings popularity and gives attraction to the other sex, love, devotion, pleasant manners, artistic taste, — also longing after pleasures and company. Good-will and uprightness. Only the ⚺ aspect (weak) can be formed.

☉ and ♀. U. Only the ∠ aspect can be formed. Venus does not move far enough away from the Sun to form a □ (only 48°). This weak aspect denotes disappointments and weakens somewhat the moral force.

☉ ☍ ♀. Indicates a tendency to run after pleasures, to being fond of luxury and an easy life. For the rest it makes amiable, courteous and sympathetic (further as under F.).

☉ and ♂. F. Favourable to the vitality. Courageous, active, enterprising, faithful and generous. Gives mental as well as physical strength. The native has organising talent and feels attracted to vocations with a large responsibility.

☉ and ♂. U. Impulsive, troublesome, irritable, assuming. Gives vitality, but at the same time a propensity to inflammatory, feverish diseases with rapid progress. This aspect and the next (☌) indicate discord with superiors and with the father and often an early death of the latter. The diseases are sharp and acute. The passions are stronger than the will.

☉ ☌ ♂ denotes a strong, energetic will, but inclined to be dragged along by passion. Danger of exaggeration and too impulsive. When the ☉ is placed strongest, this position is more favourable. This should be noticed with all aspects, but especiably with those of ♂.

☉ and ♃. F. Very favourable for everything; for health as well as success in business, love, religion, law-affairs and travelling. It refines the character, gives hope and faith, makes philantropic, honest, generous, and ingenious.

☉ and ♃. U. Gives difficulties in social affairs, through religion and law, makes superstitious, mistrustful, proud, arrogant, — and is unfavourable to the health.

☉ ☌ ♃. Honest, generous and sympathetic, brings many opportunities in life to progress morally and socially, — help and success through superiors. When ♃ is the stronger this position is less good, it brings pride and arrogance along with the good qualities.

☉ and ♄. F. Perseverance, tact and self-control, it makes methodical, conservative, active. Success through important posts, help and sympathy of elderly people. This position gives much solid force to the character, organising talent. Fit for occupying posts of a great responsibility.

☉ and ♄. U. Bad for the health. It brings limitation in every direction — disappointments. It makes selfish, jealous, faint-hearted, miserly, spiteful, malicious. It denotes disharmony with the father, superiors and in general with old people. When the Sun is strongest, this position is improved.

☉ ☌ ♄. Gives organising talent; cold-blooded, unsympathetic, selfish, patient, persevering but faint-hearted, timid, — bad for the health. When the ☉ is strongest, it is much better.

☉ and ♅. F. Originality, sometimes genius, intuition, spirit of enterprise. Fond of travelling and of antiquities and strongly attracted to public life. Very independent. Inclines to occult study or pursuits.

☉ and ♅. U. Unexpected and unforeseen obstacles and opposition — separations, estrangements, losses, — sudden difficulties and enmity.

☉ ☌ ♅. Revolutionary tendencies, — very original and strong character that experiences much opposition; strong will and very independent. Intuitive.

☉ and ♆. F. Gives width of vision, good taste, love of fine arts and mysticism, aesthetic taste. It refines the emotions and feelings.

☉ and ♆. U. Danger of slander, swindle, deceit and great disappointments, — unpleasant dreams, trances.

☉ ☌ ♆. A strange character, — psychic, often clair-voyant, chaotic psychometric, clair-audiant, — often strongly mystical tendencies. A misunderstood character.

☽ and ☿. F. Very good for the intellect, quick perception, and right observation, — good for all kinds of study. Alertness, quick-wittedness, adaptability.

☽ and ☿. U. Gives also rather good faculties, but changeable and superficial, irresolute, want of concentration, — too independent and meets with opposition.

☽ ☌ ☿. Much adaptability, changeable, — quick and good intellect, witty, intuitive.

☽ and ♀. F. Prosperity and success through women, favourable to marriage and family life but gives short-lived popularity. Pleasant, sympathetic personality, artistic, good-natured, — an amourous nature.

☽ and ♀. U. Careless, sentimental, vain, indolent, showy, sensuous. Troubles in domestic life, sometimes divorce.

☽ ☌ ♀. Happy life, love of ease, fond of pleasant surroundings, is esteemed and loved, — prosperous, somewhat effeminate and of an amourous nature.

☽ and ♂. F. Courageous, practical and enterprising, generous, energetic, adventurous, positive in speaking and acting, capable but changeable.

☽ and ♂. U. Unfortunate aspect. Impulsive and hasty, irritable, want of feeling, rude and unsympathetic, quarrelsome, adventurous, boastful. This position brings inflammatory diseases, fever and wounds.

☽ ☌ ♂. Too impulsive, rash in action; displays too much self-confidence; passionate etc.

☽ and ♃. F. Very fortunate aspect. Brings prosperity and success in every direction. Honest and religious, upright and sympathetic, intuitive and progressive, — popular, philosophical.

☽ and ♃. U. Arrogant and careless, — troubles and disappointments through misplaced faith. Disagreements through religion and travelling. Often gives liver complaint and plethora.

☽ ☌ ♃. Very favourable to success and prosperity; it brings powerful friends; — generous, charitable, hopeful; — is esteemed and loved; — a good aspect for body and spirit. Pleasant personality.

☽ and ♄. F. Tact, perseverance, patience, seriousness; — economical, organising talent and fitness to occupy confidential posts. Calm, imposing manner. Reserved character.

☽ and ♄. U. Very unfavourable aspect, especially with woman. Brings many difficulties and adversities. Depression, anxiety, care, weak health, indolence. It makes the native mistrustful, apathetic, insensible, despondent, shy, discontented, insincere — experiencing limitation everywhere.

☽ ☌ ♄. Is better than the preceding aspect. Much depends on the other aspects. But here is also a tendency to melancholy, mistrust, discontent, seclusion and insensibility.

☽ and ♅. F. Very favourable. An unusual life, full of change. Original and occult inclinations. Love of travelling and great mental activity.

☽ and ♅. U. Unfavourable. Sudden difficulties and changes, eccentricity, strange conduct, irritable, very changeable; inclined to a wandering life, romantic, self-willed.

☽ ☌ ♅. Very eccentric, nervous and changeable, great intuition, quick intellect, inventiveness and inclination to become a reformer, a pioneer in something new. He hates all convention, — is progressive. Inclination to a wandering life.

☽ and ♆. F. Attractive personality, sensitive, dreamy, sometimes very artistic. Feels attracted to the sea. The spirit is very impressionable and the native possesses a rich imagination.

☽ and ♆. U. Peculiar adversities and disillusions; dreamy, psychic, peculiar, — often unreliable. Given to drug taking. Danger of slander — with man a bad aspect for marriage.

☽ ☌ ♆. Dreamy, psychic, sensitive to impressions from higher worlds. — Visions, interpreting dreams. — Very sensitive and changeable. Artistic, sometimes ingenious.

☿ and ♀. F. Agreeable, cheerful, loves music or the fine arts, eloquent, courteous, innocent — feels attracted to young people.
The trine aspect cannot be formed.

☿ and ♀. U. Only the ∠ aspect can be formed. It is unfavourable for artistic development, though the talent is often present.

☿ ☌ ♀. Amiable, pleasant, sympathetic character. Favourable for studying music, fine arts, languages.

☿ and ♂. F. Quick and witty, sharp, positive; sarcastic and alert, practical, enthusiastic, energetic. Good speaker. Gives manual adroitness, — a good aspect for draughtsmen, etchers, engravers.

☿ and ♂. U. The same qualities, but with a disagreeable bent, — exaggerating, sarcastic, impatient. Usually has no patience to listen, till another has finished speaking. Is not on good terms with brothers and sisters.

☿ ☌ ♂. Quick and alert, — a tendency to socialistic materialism, enterprising, irritable, sharp, fond of argument and exaggeration.

☿ and ♃. F. Favourable to thinking and to travelling, good judgment, philosophical spirit, righteous, reliable, upright, philanthropic, hopeful. Good position for harmonious thinking, especially in religion, philosophy and literature.

☿ and ♃. U. Judgment not reliable, prejudiced in religion and law. Danger of lawsuits etc. No opinion of his own, — vacillating.

☿ ☌ ♃. Very good aspect. Intuitive and hopeful, tolerant, content, just and reliable, humane, devout, ingenious, moral and successful. A philosophical, religious spirit.

☿ and ♄. F. Favourable to profound thought and study, — methodical, loving order, good memory, never superficial, — serious and upright in friendship. This position makes fit for all kinds of posts of confidence and for philosophical studies. It gives a calm zeal, reserve, constancy, perseverance, — sometimes mistrust, slowness, indifference.

☿ and ♄. U. Quarrelsome, critical, jealous, discontented, revengeful, unfortunate, melancholic, sombre, mistrustful. Peevish temper, grumbling, selfish and faint-hearted. It gives many troubles, viz. difficulties arising from all that comes under ☿, such as travelling, younger brothers, literature etc.

☿ ☌ ♄. When the aspects to ♄ are good it makes profound and penetrating, severe and critical, inclined to occult studies, very active and methodical in everything. It gives further patience, tact, perseverance, frugality, however with mistrust, selfishness and a tendency to criticism added, if ♄ is ill aspected.

☿ and ♅. F. Makes original, inventive, ingenious, capable of broad conception; talent for metaphysics, chemistry, electricity, antiquities. This position gives public speaking on the above mentioned subjects and on everything relating to reform. — Witty, intuitive.

☿ and ♅. U. Gives difficulties in above-mentioned matters. It makes very self-willed, sarcastic, acute and irritable and creates much discord.

☿ ☌ ♅. What is said of the favourable aspect holds good for this one, but to a stronger degree; greater eccentricity is added quickness of thinking and of penetrating into the most difficult problems of mechanics and electricity. They are especially good speakers with strong inclination to occult studies and like antiquities. With the low developed man these aspects of ♅ with ☿ usually cause little more than a strange way of thinking and acting.

☿ and ♆. F. Makes idealistic, romantic, poetical. It refines the spirit. Favourable to intuition, mediumism and the imagination.

☿ and ♆. U. With a strong position in the horoscope this aspect makes the lower type vague, dreamy and unpractical, often sensual, inclined to kleptomania, swindling, sickliness in some form or other.

☿ ☌ ♆. Can make the low developed man unpractical, strange, vague and dreamy, and give in a sense the same tendencies as above; but with the highly developed man the conjunction causes highly artistic taste or genius. Usually a strong inclination to mysticism.

♀ and ♂. F. Adventurous, enterprising, amourous, seeking pleasures and society; generous, sometimes sensuous, bold and careless. The aspects of ♀ with ☌ and ☍ often lead to an early and precipitated marriage.

♀ and ♂. U. Impulsive and inconstant, sensuous and vain. Love of pleasures, little self-esteem, careless, prodigal. There is danger of divorce or troubles with partner or wife (husband). With woman it is unfavourable from the moral standpoint. With this aspect the moral standpoint in particular should be considered.

♀ ☌ ♂. Passionate, amourous, vain, sentimental, inconstant. The same as the preceding aspect, with both much depends on whether ♀ or ♂ is the stronger planet as to house and sign.

♀ and ♃. F. Very good aspect. Improves the entire horoscope by the purifying influence this aspect has on the emotions and feelings. Signifies success in life. Kind, generous, religious, upright and virtuous. Usually much loved.

♀ and ♃. U. Vain and ostentatious, arrogant, generous without need and often chasing doubtful pleasures. His ostentation often causes him to live above his means.

♀ ☌ ♃. A very good aspect; it makes idealistic, pure, happy, upright, humane. It brings great harmony and contentment.

♀ and ♄. F. Chaste and demure, calm, constant in love, upright, careful and faithful. Help and support from the father and from old people. Good for finance and business in general.

♀ and ♄. U. Brings unhappiness in love and in married life. This aspect demoralises, brings grief and trouble through and with women. It makes pusillanimous, unchaste, jealous, sometimes perverse, weak. Is worst with man.

♀ ☌ ♄. Restricts and binds the character, spoils Venus' good influence and makes gloomy, melancholic and often gives perverse inclinations; sympathy for old people. Worst with man. — With these aspects much depends on the strength of the two planets.

♀ and ♅. F. Gives love for the occult sciences and a talent for music and singing; many friends among occultists. The aspects of ♀ with ♅ and ♂ often lead to an early and precipitate marriage. — Original and inventive.

♀ and ♅. U. Usually causes difficulties with the other sex. Gives sometimes strange inclinations and wonderfully liberal conceptions regarding love and conjugality. Makes jealous and gives an attraction to all that is strange and singular.

♀ ☌ ♅. Gives often artistic taste, especially dramatic; strengthens the emotions and the imagination. Is unfortunate for marriage, usually leads to divorce. Peculiar tendencies. Sensual. If ♀ is the stronger this aspect is much more favourable.

♀ and ♆. F. and ☍. Gives universal love of mankind and devotion. Very favourable and refining influence on highly developed natures. With the lower developed man it strengthens the sensuous emotions.

♀ and ♆. U. Singular sympathies, — often abnormalities in feelings and emotions; often love of art.

♂ and ♃. F. Energetic, courageous, enthusiastic, and earnest. This aspect is not very important.

♂ and ♃. U. The only enemy to ♃ is ♂, so ♂ spoils somewhat the good

♃-influence. It makes sceptical, rude, atheistic, prodigal, morose. The body often suffers in consequence of excessive function of the part in which this aspect occurs.

♂ ☌ ♃. Courageous, enthusiastic, supercilious etc., like the preceding aspect.

♂ and ♄. F. Gives courage joined with tact, self-reliance; — help of superiors. For the rest not important.

♂ and ♄. U. Selfish, cruel and treacherous, malicious, violent, revengeful. According as ♂ or ♄ are the stronger, the bad qualities of the one show stronger than those of the other. (see ♂.)

♂ ☌ ♄ in which aspect the qualities of both planets occur simultaneously. Very bad when they form unfavourable aspects to ☉, ☽ or the ruler of the ascendant. It makes depraved and bold, extravagant and miserly. Both aspects with ♄ denote disharmony with the father and often mean a sudden death.

♂ and ♅. F. Enterprising and original, intuitive and inventive. Love of antiquities. Travelling. In succeedent and in cadent houses this aspect is felt but little.

♂ and ♅. U. The same with this. It makes irritable, rude and prignacious, restless and eccentric, rebellious. Often sudden adversities.

♂ ☌ ♅. The same qualities as in both the above but in a less disagreeable shape. Much latent force, which, used wrongly, may become very dangerous in its expression.

♂ and ♆. F. Gives a peculiar attraction to the character, strong emotions.

♂ and ♆. U. Changeable temper, irritable, discontented and rebellious.

♂ ☌ ♆. Inclines to egoism, brings sometimes chaotic visions, strong emotions. With the lower type this aspect gives aptitude for swindling.

♃ and ♄. F. Love of profound study; it makes philosophic, serious, upright, constant and reliable. A very favourable aspect for success in life and for a wordly position; harmony with the father.

♃ and ♄. U. Weak will, irresolute, intolerant or indifferent in religion and often unhappy and mistrustful — many adversities and changes of fortune, — disharmony with the father.

♃ ☌ ♄. Very favourable aspect. Makes thoughtful, philosophic, serious, careful, honest, thrifty and reliable. Also as under F.

♃ and ♅. F. Peculiar charm of personality. Favourable aspect for intuition. Broad and progressive in the religious and political spheres.

♃ and ♅. U. May come into unpleasant association with the court of justice; it indicates little success as regards study and activities denoted by Uranus.

♃ ☌ ♅. Very good influence for intuition and inspiration and for occult and religious study. It gives artistic talent, especially dramatic.

♃ and ♆. F. Kind and generous. Broad conceptions and feelings regarding love of mankind; genius. Only very few, however, can answer the high Neptune-influence.

♃ ☌ ♆. The preceding, stronger however and with an added sensitiveness towards art and deep religious feelings, especially in a mystical or magical direction. Sometimes genius in this sphere. It is the best aspect one can imagine for a mystic.

♃ an ♆. U. Gives the same tendencies, but brings disappointment, strange experiences, — loss of and estrangement from friends.

♄ and ♅. F. Intuitive, altruistic, occult, upright and broad of conception, strong faculty of concentration.

♄ and ♅. U. Adversities through want of opportunities or impotence to use them. Fits of ill temper, — eccentric and singular.

♄ ☌ ♅. Inventive, intelligent, strong power of concentration, firmly resolved, pushful, reserved.

♄ and ♆. F. Gives power of concentration and a certain shrewdness; tenacity and coolness.

♄ and ♆. U. Selfish and cold, revengeful and suspicious; — strange troubles through secret enmity; harmful to good name and position.

♄ ☌ ♆. Is in between favourable and unfavourable, often an elevation or degradation of the mental nature.

♅ and ♆. Too little is known of the reciprocal action of these two planets, to be able to make definite statements about it. A good aspect is sure to be a favourable aspect for studying occult and out of the way, unconventional matters.

General notice.

It should ever be borne in mind in judging the aspects, that the action is more favourable when the stronger of the aspecting planets is a benefic, or when the planet denoting the higher qualities, is the stronger. When it is the other way about, the action is more unfavourable.

The Ruler of the Horoscope.

The *ruler* of the sign on the cusp of the ascendant is usually the ruler of the horoscope i.e. the ruling planet of the sign that is rising at the moment of birth has a great influence on the native's life. In some cases the ruler is a planet that occupies a strong place in the horoscope as in M.C. or ascendant. In any case a planet in the ascendant is the sub-ruler of the horoscope. If more than one rise, the strongest posited planet is taken to be it, e.g. the one that rises in its own sign or in a harmonious sign, — especially if it forms a strong aspect to Sun or Moon, it has great influence. The same holds good for any planet in M.C.

Thus in our example horoscope (p. 27) the ☽, as ruler of the ascendant, will be the ruler of the horoscope with ♂ in M.C. and in ☌ to the ☽, as sub-ruler. So these are the two planets that exercise the greatest influence on the life. Regard ♆ as ruler only in very exceptional cases, though it is on the cusp of the ascendant, as in this case. ♅ likewise.

The nature of the planet that plays the part of ruler, denotes the native's general character and his tendencies, taken into consideration with the ascendant and the position of ☉, ☽ and ☿.

The ruler takes the good and the bad qualities of the sign in which it is placed and of the planets aspecting it, e.g. in this case the Moon receives good aspects from ♄ and ♅, but an ☌ from ♂, which becomes even more pronounced by the parallel ☽ and ♂. The same is the case with the sub-ruler ♂, it receives good aspects from ♄, ♅ and ☿ together with the afflictions through the Moon.

The position of the ruler with good aspects and without strong afflictions:

in 1. Success in life by own merit and effort.
in 2. Success in financial matters.
in 3. Success through study, travelling, relatives.
in 4. Occult tendencies, home-ties.
in 5. Love of pleasures, children, gain through speculation, — much vitality.
in 6. Gain through inferiors or being an esteemed inferior oneself, — bad health with affliction.
in 7. Gain through partnership or marriage; — strong opponents with affliction.
in 8. Inheritances, tendency to occultism.
in 9. Philosophical, good intellect, many journeys and success through them. May rise high.
in 10. The best position for success in life, ambitions realised.
in 11. Success and gain through friends, — strong aspirations.
in 12. Limitating position. Bound on all sides. Tendency to occultism.

The best positions for the ruler is in 1, 10, 9, 11, 7, 5.
The most unfavourable positions for the ruler is in 12, 6, 8.

If the ruler is badly aspected in the various houses, expect difficulties in the matters denoted by the house.

A strong influence on life have:

1. Any planets in M. C. and Asc. or within 12° above cusp 1 (as in the 12th house).
2. The planet that in the horoscope has the most powerful aspects.
3. Always the ☉, ☽, and ☿.
4. The planet ruling the sign in which the ☉ and ☽ are at birth.

Planets in Strong or in Weak Positions.

Sign of strength: good aspects, especially to benefics, — planets in own sign, — in own house, — in an angular house, — on a cusp, — exalted, — in harmonious sign.

Sign of weakness: bad aspects, especially to malefics and no help from benefics, — planets in their fall or detriment, — in a cadent house, — D [1]) or ℞ [2]). By weak is also meant the receiving of bad or no aspects, and strong is taken in the sense of receiving good aspects.

Strongly posited does not always mean harmonious; nor does weakly posited mean unharmonious; when namely the planet is strongly posited but unharmonious aspected, the expression is even more unharmonious than it would be in a *weak* position.

☽ *strong,* Receptive, ingenious, thoughtful, domestic, changeable, of great adaptability.

☽ *weak,* Weak character, superficial and whimsical, childish, changeable, conceited and pedantic.

☉ *strong,* Honourable, loyal and of good repute.

☉ *weak,* Despotic, supercilious, haughty, despicable.

☿ *strong,* Intellectual, receptive, sharp, alert, quick, witty, scientific, good memory.

☿ *weak,* Often a good adaptability, sometimes artistic but careless, little power of concentration, forgetful, inconstant.

♀ *strong,* Chaste, sympathetic and elegant, artistic, having good taste, contented, loving.

♀ *weak,* Indolent and fond of ease, thoughtless, pleasure-seeking, disorderly, lewd, dissolute.

♂ *strong,* Active, courageous, combative, energetic, strong, adventurous, passionate and pushful, impulsive.

♂ *weak,* Irritable, impatient, impulsive, and argumentative, sensuous.

♃ *strong,* Generous, jovial, philantropic, honest and true.

♃ *weak,* Arrogant, prodigal, profligate, hypocritical, unjust.

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[1]) By D. or *dead* is meant "without velocity", viz. at the moment when the planet after having been progressing, becomes retrogressing, or the reverse.

[2]) See footnote p. 53.

♄ *strong,* Tactful, prudent, diplomatic, accurate, economical, reserved, serious, regular, sober, patient.

♄ *weak,* Miserly, melancholic, unhappy, plodding, slow, suspicious, sceptical, faint-hearted, mean, cold, unfeeling.

♅ *strong,* Inventive, original, intuitive, talented, clairvoyant, occult tendency.

♅ *weak,* Strange and eccentric, showy, silly, peculiar and sudden movements, romantic.

♆ *strong,* Idealistic, artistic, psychic, mystical, ingenious.

♆ *weak,* Sensitive and dreamy, vague.

Intellect, Memory and Character.

Though all planets influence the intellect, in judging it, *Mercury* and the *Moon* have in the first place to be considered. For a good, harmonious expression Mercury and the Moon must be *linked by an aspect.* A bad aspect between the two planets gives adaptability as well as a good aspect, but in this first case the adaptability is attended with changeability and difficulty in concentration.

The position of ☽ and ☿ close to many other planets, also denotes great changeability of tendency and in thought. It usually indicates versatility.

In the ascendant Mercury gives a talent for speaking in public, in M.C. also, though to a less degree, but in both it depends on the aspects. The nature of the aspecting planets will give the tendency of the intellect, but at the same time note the ascendant, the position of Sun and Moon as regards house and sign, as by these the type of character and the nature of the feelings is given, which may modify the tendency otherwise denoted by Mercury. Moreover the zodiacal sign in which ☿ is posited, should be taken into account e.g. the saturnine sign ♑ will impart earnestness and frugality to the expression of Mercury.

In judging, the intuition should assist our intellect. The signs ♒ or ♊ rising is favourable to the intellect, especially if the ruler of these signs, Mercury, is well placed as regards house (e.g. in 1, 10, 3, 9, 11) or sign (♒, ♊, ♈, ♎, ♏, ♒).

The worst signs for ☿ are ♓ and ♐.

It is favourable when ☿ receives good aspects from the other planets. Especially good aspects from the 3rd and the 9th house (houses of the lower (♊) and the higher (♐) intellect) and from the ascendant are favourable.

Mars with ☿ gives smartness, sharpness, energy, *Uranus* gives originality, *Saturn* deep thought and retentive memory, but, with affliction, melancholy; *Jupiter* gives a sound judgment and love of right and justice; *Neptune* love of mysticism, — at times ingenuity; *Venus* makes the spirit

agreeable, amiable, gives love of pleasure, society, and a tendency for art.

The Moon gives in bad as well as in good aspect, a clear intellect with a quick adaptability, — in the first case it brings also changeability, and a tendency to speak untruthfully.

The Sun gives magnanimity to the character if it aspects Mercury well. Too near to the Sun (this is called combust) is disadvantageous to a clear, wide many-sided expression of the intellect. It is good for ☿ to be in the vicinity of the ☉ but not nearer than 7°.

Bad aspects with these planets give the same qualities to the intellect, but with a bad side to them, as is seen under the description of the aspects (see p. 125—130) of ☿. Uranus also has much to do with the intellect, and if it is above the horizon and Mercury is under it, one might judge the intellect from its aspects, just as from those of Mercury.

For the nature of the *feelings* as evidenced in thought, take the *sign* and the aspects of *Moon* and *Ascendant.* Good aspects of Saturn to the Moon, Venus or Ascendant, gives strength to overcome the senses and so to rise high mentally. Bad aspects of the planets, especially of the malefics to these, denote the reverse.

The *strongest planet* in the horoscope, e.g. in M. C. or ascendant should be considered in judging the nature and the tenor of the intellect, as it often colours the whole life of the native.

Marriage, Friendship, Enmity etc.

For these we must study the house of *friends* (11th), the house of the *open enemies* [1]) (7th) and of the *secret enemies* [2]) (12th).

Benefics in these houses and Sun or Moon well aspected, is very favourable; malefics and also the benefics, or ☉, ☽ or ☿ in these houses ill aspected denote the reverse, e.g. a planet in the ascendant receiving a bad aspect of ☿ from 7, signifies opposition from open enemies of the character of Mercury, as authors, publishers, public speakers etc. A bad aspect of the ☉ indicates opposition from influential men etc.

The *kind of friends* is denoted by planets in the 11th house, and should there be none, by the ruler of the sign on the cusp.

☉ denotes friends of important position and friends that have to do with government or occupy public posts.

[1]) Open enemies are those who in their own opinion, *speak the truth;* we might therefore consider them to be *our true friends.* If e.g. husband and wife are *not in harmony,* they will tell each other the truth, frankly according to their own limited insight, which *may* help to polish the sharp edge of dissension, thus harmony may rise out of strife. Alas! *an open enemy* seldom becomes *a true friend,* in choosing separation (opposition aspect) one does not learn his lesson (the real union of opposites — as two halves make a whole) and thus one aggravates his karma.

[2]) Secret or unseen enemies that do not attack us openly, but in underhanded ways, and behind our backs.

☽ denotes friends among the common people, also travellers, seamen etc.

☿ denotes scientific friends, orators, writers, publishers, printers, teachers, younger people.

♃ denotes friends connected with religion and law, e.g. lawyers, judges, clergymen, — bankers also.

♂ military men, ironmongers, instrument-makers, surgeons, butchers, barbers, dentists, chemists.

♄ farmers, all those that have to do with building as carpenters, masons, miners, mineralogists, older people, etc.

♀ artists, especially musicians, poets, actors, jewellers, and all that have to do with dress, ornaments and perfumes.

♅ and ♆ denote friends studying occultism and mysticism; they give something peculiar to the nature of the friendship and they usually denote a sudden and strange end to ties of friendship.

Good aspects of ♃ and ♀ and the ☉ in the 7th house, will make the native popular.

Malefics in 12, always denote secret persecution and if they are also ill aspected, imprisonment is not impossible; it may mean a temporary seclusion from the world. An affliction in the 12th house from 4 denotes slander from people in near surroundings.

Two horoscopes may be compared together and the reason why here is sympathy and there antipathy may be found.

Indications for *sympathy* are: — the same nature as ascendant, i.e. both a fiery sign, both an earthy sign, both an airy sign, both a watery sign rising. A good aspect between the two ascendants is also favourable. The same position of Sun or Moon or both or interchanging of the two, as the ☽ in one horoscope in the place of the ☉ in the other, or the reverse. This is especially very good for harmony in marriage.

Good aspects between ☉ and ☽ in both horoscopes are favourable to friendship.

♄ and ♅ in bad aspect to ♀ always gives delay in *marriage,* — often, especially with woman, the marriage is definitely prevented.

♀ very weak and very afflicted denotes a single life or a very unhappy marriage.

The ☉ in the horoscope of the woman denotes the man.

The ☽ in the horoscope of the man denotes the woman. The planet to which these luminaries approach first, in strong aspect, indicates the husband (wife). If there is a planet in the 7th house, — take that to be the indicator of the husband (wife).

♂ in harmonious aspect to ♀ always gives strong attraction to the other sex.

Mars with woman *in the place* of *Venus* with man, will cause very strong attraction, but with □ or ☍ aspect of these two planets, *hatred* and *enmity* will result. Favourable aspects may mitigate this disharmony.

♄ and ♅ in 7 and also the sign ♂ on cusp 7, (7 ruled by Saturn), causes delay in marriage and with affliction, great disappointments in matrimonial affairs.

A malefic in bad aspect to ♀ gives *low morality*, and in an angular house this affliction may give rise to political scandal.

A malefic on the ascendant or on the place of the ☉ or ☽ of another horoscope, gives rise to *disharmony* and strife.

A benefic, on the other hand, gives *harmony*.

A benefic in an angular house is always good for *popularity*, the ☉ and ☽ likewise, provided they are not badly aspected.

When the ruler of the ascendant or the planet in the ascendant receives bad aspects, it denotes that the native *himself is the cause* of the disharmony indicated by it.

For harmony and disharmony especially notice the *ascendants* of the two horoscopes. If they are in good aspect, there will be harmony, if not, disharmony. With the opposition, it is the reverse, if the two people are of different sex, for then there is attraction (e.g. between ♌ and ♒).

A malefic, coming by *progression* to the place of Asc. Sun or Moon in another horoscope, gives temporary repulsion; the same with opposition and square aspect and also when Sun or Moon by progression come to the place of a malefic or a bad aspect to it; but the progression to ♃ or ♀ in another horoscope gives friendship.

He whose planet comes by progression to the place of another's planet, or in aspect to it, will be the one to promote the attraction or repulsion.

Every planet that aspects the Sun or the Moon badly, might be regarded as an enemy and from its position as to sign and house, we might discover how it will enter into and affect our life.

For the enemies indicated by a malefic in 7, 12 or 4, afflicting the Sun or the Moon, and weakly posited, one should especially be on one's guard; this position causes continuous persecution and trouble.

With sympathy and antipathy the ascendant should be considered e.g. if the father has a benefic (♃ or ♀) in the ascendant of his child's horoscope, he will be a support to his child in every way and help him on, physically as well as spiritually; but if the father has a malefic e.g. ♄ in the ascendant of his child's horoscope his influence will not be a help to the child, however much he might wish it. There is, as it were, an unsurmountable wall or partition between them. If, however, the relative positions of the other planets are favourable, much of the evil may be taken away.

The passing by progression of a malefic through the ascendant of another is also usually a time ot misunderstanding and enmity, — stronger than the passing of the radical malefic — by the progressive planets of the other.

An affliction through a malefic becomes stronger if the malefic is nearer the Zenith than the afflicted planet e.g. ♄ □ ☽ is a very bad

aspect, especially for business people; but it becomes still worse when ♄ is exalted above the ☽.

Health and Disease.

We have seen how the different signs rule the different parts of the body and that each planet itself, also has a special influence on certain parts of the body. The signs, therefore, in which the Sun (with man) and the Moon (with woman) receive afflictions, indicate that part of the body that is liable to suffer. The ☉ with man, the ☽ with woman is the indicator of strong or weak health. If these afflictions occur in the western half of the horoscope *(especially in 6),* they are more serious than in the eastern half.

Saturn in bad aspect to the luminaries (Sun and Moon) greatly weakens the health by preventing influx of prana or vitality (☉).

Mars gives vitality, but also gives a tendency to inflammatory and feverish attacks.

Jupiter in bad aspect to ☉ causes impure blood and superfluous and irregular circulation in the part indicated by the sign; also liver complaint and obesity.

Uranus ill-aspecting the luminaries, has a less disturbing effect on the health of the body than on the mental functions (hysteria, spasms). It produces fear, hypochondria and usually incurable affections.

Mercury's afflictions are expressed as nervousness and faint-heartedness, speech-impediments, such as stammering, lisping; and also ailments of the part represented by the signs in which the affliction takes place. When the ☉ receives bad aspects from both ♄ and ♂, the health is better than with affliction through ♄ only, but as a rule the death is sudden, either through an attack of illness or through an accident. This is especially the case with eastern positions; western positions usually gives illness of long duration,

According to *Ptolomy* strong afflictions of both ☽ and ♀ denote an early death of the mother, and both ☉ and ♄ afflicted, an early death of the father.

A malefic in the ascendant is bad for the health only if ill aspected. The ascendant strongly afflicted is a sign of bad health, especially if it is hyleg. [1])

In judging the health of woman we take the Moon instead of the Sun, — it should be borne in mind that an inharmonious aspect between ☽ and ♀ is very bad for the health, seeing that it has a weakening effect on the constitution. If an inharmonious aspect of ♂ or ♄ is added, this combined influence will make the health very indifferent. With woman Mars has a more disturbing influence upon the health than Saturn, because its action is much more opposed to that of the Moon than Saturn's.

[1]) See p. 151.

Accidents, also sudden death, are especially indicated by afflictions in the eastern half, — principally in the angles or on the cusps. This is especially denoted if both ☉ and ☽ are afflicted by one or more malefics. The nature of the wound etc., is indicated by the nature of the planet e.g.

♂ gives wounds through sharp instruments, through fire or acids, explosions, operations etc.;

♄ through bruising, suffocation; Saturn causes calcification, tuberculosis;

♅ through electricity, sun-stroke, machinery, suicide;

♆ produces trances, mortification, infection — and may cause death through these.

The signs give further indication viz. *fiery signs:* electricity, heat; *airy signs:* gases; *watery signs:* fluids, water etc. *earthy signs:* all things connected with minerals, earth, mines etc.

If ♃ or ♀ helps by a good aspect, the prognostication is more favourable.

The nature of the disease can be determined by the sign, by the house, by the planets, and also by the nature of the signs.

The sign on cusp 6 will denote the diseases the native is specially subject to, viz.,

Fixed signs (♉, ♌, ♏, ♒), denote diseases of throat, nose, heart, the genitals, the bladder; *mutable signs* (♊ ♍, ♐, ♓) enteralgia and affection of the lungs e.g. tuberculosis, dropsy, scrofula, neurotic disease, muscular pains; *cardinal signs* (♈, ♋, ♎, ♑) stomach complaint, mental disorders, liver-affections, disease of the kidneys, biliousness, fevers, apoplexy, congestion, cutaneous diseases and diseases of the bones (♑).

Serious suffering is indicated when one falls ill or has an accident at the moment when the Moon is in ☌, □, ☍ or P. to Mars or Saturn, or on the place of one of these planets at birth. Mars gives high fevers, Saturn weakness. ♅ will give strange symptoms and complications in such a case.

It is favourable when the Moon at that moment is in good aspect to Jupiter or Venus, (unless these planets are strongly afflicted), convalescence is sure to follow, however severe the illness may be.

It is dangerous to undergo an operation on a day when the ☽ is in the sign representing the part of the body that has to be operated upon. *Cardan* says that it is dangerous to operate upon a patient, when the Moon is within 17° of the Sun and in opposition to Mars.

(See also the Chapter on *Astrology and Medicine*).

The Calling.

The *10th house,* its ruler, the planets in it, the position of ☿ and *its aspects,* the *ascendant,* should be especially noted here. The Sun and the Moon have of course also a great influence, and their aspects, particularly any planet in conjunction with, or aspecting, the Sun and

the M.C. In the list given below will be found the nature of the callings that come under the different planets; and by studying the sign in which the indicator of the calling is posited, one can come to a conclusion. If e.g. ☿ is in M. C. (the house of calling), one might expect an intellectual career, writing, teaching, study etc.; if ☿ is in an airy sign, love of literature and art may be expected, — in ♒ an inclination to occultism. The aspects of ☿ here will indicate a great deal; e.g. in ☌ or △ to ♅ the native will feel attracted to astrology, psychology, chemistry or metaphysics; a good aspect to ♂ will give him dexterity and make him a good mechanic, engraver, instrumentmaker and adapted for other such-like callings. A good aspect of ♄ gives a tendency to callings that have to do with the earth, such as those of mining-engineers, miners, architects, building-contractors, geologers, brickmakers; ♃ in aspect to ☿ gives lawyers, bankers, philosophers, clergymen and all employment under government. Mercury in aspect to ♀ will give love of art and callings that have to do with ornaments, perfumes, ladies wear etc.

Mercury in aspect to ♆ gives a tendency to mysticism and makes the spirit idealistic like ♅. ♅ always imparts something original.

Many planets in *watery signs* gives callings that are related to the element of water; *fiery signs,* to mechanics and employments in which the element of fire, and iron play a part. In the same way we may consider the influence of many planets in *earthy* and *airy signs* (air — intellectual work, *earth* — manual labour).

Many planets in *fixed signs* favours employment that requires constant, patient activity, more than intellect and dexterity. *Cardinal signs* callings in which the native is in some degree the leader, while *mutable signs* are best suited to inferior positions; therefore note in judging, how many, and which, planets are placed in the different signs.

The position of the planets that aspect the planet in M. C. from different houses, enlighten us further and also the house in which ☿ is placed.

Gemini, Sagittarius and Pisces, the double-bodied signs, give dual callings, several occupations or interest in many matters at one time.

The *secondary influence* should be considered, e.g. ☿ placed in 3 and in ♑ gives us as secondary influence that of the 12th house (♑), i.e. ☿ in 3, an intellectual house, (the house of ♊) would indicate love of intellectual work and the sign (♑) ☿ is in, shows the direction of thought and work will be in 12th house affairs, viz. sanatoria, prisons, secret enterprises, and that there is a tendency to mysticism.

Bad aspects in 10 from 7, especially of malefics denote *opposition* of the general public, so far as professional or business matters are concerned and from 12, secret opposition and enmity in business affairs.

Many planets above the earth give fewer difficulties in practising the calling than if the majority of planets are below.

Callings under the Different Planets.

The Sun: Kings, monarchs, high-born people, people holding a high position, — in general people who occupy a prominent position and are the centre of a large circle; also, jewellers and all the various goldworkers.

Moon: Seamen, fishers, travellers, merchants in fluids, sellers in public, nurses etc.

Mercury: Authors, public speakers, literary men, drawing-teachers, clerks, post-officials, publishers, carriers, editors, booksellers, etc.

Venus: Artists, such as musicians, poets, painters, sculptors; all those dealing in ornaments, ladies-fineries, art, perfumes, millinery; also confectioners, female servants etc.

Mars: Military men, iron-mongers, instrument-makers, surgeons, dentists, gymnasts, barbers, smiths, butchers, cooks etc.

Jupiter: Judges, lawyers, clergymen, merchants with dealings abroad, bankers, traders in woollen articles; people occupying posts of confidence.

Saturn: Dealers and agents in land, notaries, accountants, mining engineers, coal-merchants, plumbers, printers, funeral-undertakers, shoemakers, watchmen, miners, potters, house painters, brick-manufacturers.

Uranus: Travellers, inventors, engineers, mechanicians, chemists, — especially electricians, aeronauts, hypnotisers, psychologers, occultists, phrenologists, astrologers, public speakers, all kinds of idealistic people and brain-eccentric people.

Neptune: Callings in which the watery element plays a part; further artists, mystics, psychologers, all kinds of idealists and emotionally-eccentric people.

Travelling.

Many planets in 3 and 9 (especially ☿, ☽, ♂, ♅) give a tendency to travelling. Further also when there are many planets in cardinal and in mutable signs or in watery signs. Also when on cusp 3 or 9 there is a mutable sign or ♋ or ♓.

Saturn in asc. or in the above-mentioned houses may neutralise these influences and give instead a desire for a fixed abode.

The ☽ in *aspect to Uranus* from one of the angles produces always many and sudden changes.

Many planets in *cadent houses* (3, 6, 9, 12) also indicate a wandering life.

The same is the case when Mars, Uranus or Mercury are strongly placed, and aspect the Sun or Moon.

The *place where* to go is indicated by the position of the benefics ♃ and ♀. If these are posited in the houses 3 and 5, — near to the native place; in 2 and 6, — to places further distant; in 1 and 7 — in neigh-

bouring countries, in 8 and 12 — to countries far away and to the antipodes.

The *direction* is indicated by the house in which the benefics are, or by ☉ and ☽, provided they are well-aspected. House 1 denotes *the East,* house 10 *the South,* house 4 *North,,* house 7 *West,* while the intermediate houses denote the intermediate directions. If the benefics are ill aspected in those houses, another direction is indicated. If neither ♃, nor ♀ are well aspected, take a planet that receives good aspects of ☉ or ☽. If there is a benefic in the 4th house, or Sun or Moon are well aspected in it, it is advisable to remain in the native country. If despite this indication the native makes long journeys, he will miss the best opportunities to progress.

The native with a fairly harmonious horoscope, will usually choose unconsciously, intuitively, the correct direction in which his fortune lies. Astrology helps one to do this consciously. If we note the direction taken by world-travellers etc., it is usually found that they, totally ignorant of their horoscope, have gone in the direction their horoscope indicated.

According to Sepharial we might trace how life in a foreign country will go on, if we add the longitude of the place to the M. C. of the birth-horoscope (if the place lies East) and with this new M. C., according to the table of houses for the place, we cast a new horoscope, in which we insert the planets according to the degrees in the radix-horoscope. (Subtract if the place lies West). As long as the native remains in this place, he must trace the directions and the transits that work in the new figure. He should go to that place where according to this method the best influences of the birth-horoscope come in the new one to their finest expression. If we remain in our own country, the choice of the house, as regards locality and direction, is of much importance. A cardinal sign rising as ascendant denotes a high place e.g. the top of a hill, or in any case above sea-level. A fixed sign indicates an abode in the plain. A mutable sign would indicate a low lying place, or one between other houses i.e. not conspicuous.

If the cusp of 4 (the abode) is ♈, the front of the house should face East; if it is ♋ North; ♎ West, and if it is ♑ South. For the intermediate signs, the resp. directions.

By acting consciously we might bring ourself into harmonious contact with the *magnetic conditions* of the surroundings.

We need not make ourselves dependent on them, which might happen *if we exaggerated the importance of the above-given informations regarding abode etc.*

Judging the Horoscope.

Birth Horoscope for the Hague, May 16 - 1913. 7.50 a.m.

When analysing the horoscope we should set to work systematically. We begin to note down how many and which planets are placed in *cardinal, fixed* and *mutable* signs (p. 33).

Next, which planets are in *fiery, earthy, airy* and *watery* signs (p. 33).

Thirdly which planets are in *exaltation* by sign (p. 52, 85) and which are exalted by position — houses (p. 105) — or aspects (p. 75).

Fourthly which are in their *fall* or in *detriment* (p. 51).

Fifthly one should note the declinations (Parallels) (p. 18, 82) of all planets and calculate the aspects (p. 75). In an easy and simple manner we might comprise everything in a table, like the one following below, in which the data of the above horoscope are indicated.

One should never read mechanically what any position of the planets, of Asc. or. M. C. etc. means. *Consider* attentively what the strong chief influences in the horoscope are, and what the weaker, subservient influences. The former give the key-note, which by the latter can be only modified.

Birth-scheme May 16th 1913, 7.50 a. m. *The Hague* (male).

Signs	Planets	Declination	Aspects											
Cardinal-s. 6	Asc. ☽, ♂, ♀, ♆, ♃		Pl.	☉	☽	☿	♀	♂	♃	♄	♅	♆	Asc.	M.C.
Fixed-s. 3	☉, ☿, ♅	☉ 19°	☉				⚺		△	P.	P.	✶	✶	✶
Mutable-s. 1	♄	☽ 0° 16′	☽					P.☌		△	△			
Fiery-s. 2	♂, ♀	☿ 11° 54′	☿				P.	⚺		⚺	□			
Airy-s. 3	☽, ♄, ♅	♀ 10° 23′	♀	⚺		P.						□	□	
Watery-s 2	Asc. ♆	♂ 1° 15′	♂		☌P.	⚺				✶	✶			
Earthy-s. 3	☉, ☿, ♃	♃ 22° 16′	♃	△								☌	☌P.	✶
Exalted a.	♂, ♅	♄ 19° 43′	♄	P.	△	⚺		✶			△P		∠	
Exalted b.	♆, ♂	♅ 18° 59′	♅	P.	△	□		✶		△P				
Weakened	♃, ♀	♆ 20° 55′	♆	✶			□		☌				♂	△
		Asc. 22°	Asc.	✶			□		☌P.	∠		♂		△
		M. C. 4°	M.C.	✶					✶			△	△	

We see here no less than five planets and the ascendant in *cardinal* signs, three in *fixed* signs, and only one planet in a *mutable* sign.

The planets according to the influence they exercise, are fairly equally divided over the four 'elements'. We may conclude from these data that the keynote of the character is energy and enthusiasm, inclining to idealism, — with every propensity or tendency to occupy a superior position (p. 35, 85).

Neptune (p. 67) in conjunction with the ascendant denotes that the native owing to certain peculiarities of feeling and thinking, will often be misunderstood ♆ □ ♀ (p. 130) ☌ ♃ (p. 132). Neptune in ascendant will at times moderate his enthusiasm and make him dreamy.

The ruler of the ascendant is the ☽ in ♎ (p. 118), but ♂ in ♈ and in the 10th house, so very strongly posited (♂ is ruler of ♈, p. 52) and ☌ ☽ has a very great influence on this life (19 ♋ is 2e dec. of ♋ = ♏ dec. ruler ♂, p. 52). The changeability, the Moon (p. 54) gives as ruler in a cardinal airy sign will be increased by Mars in ♈ in 10 and in opposition to the Moon (☽ ☌ ♂) (p. 127). The timidity and vacillation Cancer gives (p. 41), is transmuted into action here by impulsive Mars (p. 61), so that, when we find no signs of constancy in the further aspects, the native will be hopelessly swung from one emotion to another, — the more so because Neptune, the planet of mysticism and lover of everything vague and chaotic (p. 67), will not act as an obstacle to it, — but the contrary. Fortunately great help comes from the sign

Taurus, in which the Sun and Mercury are placed. (☉ in ♉, p. 113; ☿ in ♉, p. 120). These make the character more practical and constant and add power of will and a feeling of self-reliance. This help is greater as the Sun is favourably aspected to the ascendant and Neptune (☉ △ ♆, p. 126; ☉ △ Asc., p. 102). The Sun is very well aspected in the same house, so great help of friends may be expected (p. 136).

It is not to be considered that all is harmony in the house of friends (XI, p. 90), for ☿ receives a strong □ aspect from Uranus (☿ □ ♅, p. 129), from the 8th house. Uranus being in its own sign Aquarius is favourable; but being retrograde it weakens the first advantage somewhat (p. 52).

So he will experience troubles from friends that study a branch of occultism (♅ in VIII, p. 122) and there can be no doubt about which branch it is, for the sign Cancer as ascendant denotes great sensitiveness and mediumship (Asc. ♋, p. 41), while Neptune adds its great tendency to mysticism and mediumship. Friends that are spiritualists will induce him to become developed as a medium and his troubles will be endless.

He receives, however, very strong help, which will turn him away from his first hobby that gives him no satisfaction. (♄ △ ☽, p. 127, ♄ △ ♅ p. 132). The latter aspect denotes love for occult sciences and the former endows him with profound thinking and brings more stability to his thoughts. We might rightly assume that he, as soon as his first curiosity is satisfied, will turn away from spiritism or spiritualism in order to seek along the occult, scientific way that which his inborn longing drives him to.

♅ (p. 65) will act here in the sense that it lessens the tendency to imitation that ♋ gives, and makes the character more original, though at the same time supporting ♂ in the strong tendency to impulsive action (☽ ☌ ♂, p. 127). ♄ (p. 63) on the other hand, brings more tact and thoughtfulness (☽ △ ♄, p. 127). The strong position of ♂ in ♈ and in M.C. in ☌ and P. ☽ (♂ ruler of ♈) denotes strongly enough great impulsiveness and a strong feeling of independence, which will cause the native many difficulties in his calling (10th house, p. 86) and threatens his honour and good name with danger. But ♄ and ☿ placed in the house of friends warrant the help of old people (♄, p. 63) and of acquaintances among younger people (☿, p. 57). Moreover ♅ from 8 is in sextile aspect to ♂ (p. 131) from which we conclude that he is helped in his difficulties by his wife's or his partner's money (8th house is 2nd from 7th, p. 92). ♅ is ℞ but for the rest is not badly posited in the house of Scorpio. ♅ is in its own sign Aquarius, so that being retrograde here will mean: postponement or delay of expected help.

The ☽ receives the affliction from Mars (☽ ☌ ♂, p. 127) in the 4th house (p. 123) and as neither ♃, ♀ , nor ☉ send it a good aspect, — the good aspects coming from the malefics only — we may derive that he will have domestic troubles and that his surroundings in general will

not be harmonious. It denotes a less agreeable old age, lighted however by profound intellectual work and study concerning the mysteries of life and evolution (♄ △ ♅, p. 132).

The only weak planet in this horoscope is Venus, which has its detriment in Aries (♀ in ♈, p. 52), and is moreover without motion (D.). Moreover Venus receives bad aspects from Neptune (♀ □ ♆, p. 130) and from the ascendant. The weak semi-sextile to ☉ will be of little avail here. Venus (in ♈) on the cusp of the 11th house is scarcely indicative of good terms with female acquaintances. Venus in Aries however helps to fortify his idealism (♀ in ♈, p. 120).

The ascendant (p. 102) is also rather ill aspected; it receives a sextile from the Sun, but a □ aspect from Venus, an ☌ from Jupiter, and a ∠ from Saturn, and though M.C. sends a △ aspect, it is evident that his health will suffer, the more so because the sign Cancer produces an over-sensitive body (p. 41). There is reason to expect that the hypersensitiveness of the Cancer-body will manifest in great susceptibility to cold and moisture, seeing that the aspect of Jupiter comes from the saturnine sign ♑ moreover Saturn throws a ∠ aspect and Neptune is in the ascendant (♄ p. 63).

The position of the Moon in Libra denotes many changes of abode, which may be accepted with more certainty because there are so many planets in cardinal signs. Indeed, the Moon by itself as ruler of the ascendant denotes this; even though the cusps of the houses representing long and short journeys (9th and 3rd), were fixed signs, — but this lessens the tendency somewhat (p. 54, 142).

Thus one might treat separately each house and the influences acting in it.

When treating the progressive positions we will refer to this horoscope again.

General Remarks.

In judging the action of the planets we should always bear in mind that

planets in	*angular houses*	(1, 4, 7, 10)	influence the body,
„ „	*succeedent houses*	(2, 5, 8, 11)	„ the feelings,
„ „	*cadent houses*	(3, 6, 9, 12)	„ the intellect.

The *ruler of the horoscope* should be specially studied. When the ☽ goes from ☌ to ☌ ☉, i.e. is waxing, the *objective* consciousness — striving after outward observation — comes more to the fore.

When the ☽ goes from ☌ to ☌ ☉, i,e. is waning, the consciousness is more *subjective*, — seeks the inner side of things.

The ☉ influence in the horoscope is stronger when above the earth, and the ☽ is below it. The ☽ influence is stronger when

above the earth and the ☉ is below. When the ruler of the sign in which the Sun is posited, is in the same sign, the influence of this sign appears very strongly in the character.

A most favourable position is, when ascendant, Sun and Moon are in different kinds of signs, e.g. ascendant in an earthy sign, Sun in a fiery —, Moon in an airy sign. This produces greater adaptability and less one-sidedness.

Many planets in one house close to each other is unfavourable, because through the rapidly succeeding Moon-aspects (by progression, see p. 152), all kinds of occurrences and conditions follow each other quickly and crowd each other out, as it were.

The planets *dispersed* through the horoscope, denotes adaptability and changeability.

It is as necessary to trace the *parallels* as the other aspects, both in the radix horoscope and by progression. By insufficient knowledge of the exact degree of M. C. and asc. one is often obliged to neglect the mundane parallels, and if we also neglect the zodiacal parallels, we but half do our work (p. 157).

If we use therefore the so-called *abbreviated ephemeris* in which the *declinations are not given*, we ought for correctness' sake, to provide ourselves with the declinations of the planets and of the cusps from Raphael's Ephemeris for the year in which we were born.

The faults which are indicated by aspects in the *eastern half of the horoscope* are more controlled by our *will,* than those falling in the *western half.* The latter seem to form an almost fixed part of our character, whereas the former take more the shape of bad tendencies or habits.

A planet in M. C. and in strong aspect to ☽ or ☿ exercises a visible influence on the shape of the body and, in judging, it should therefore be considered as well as the ascendant and its ruler.

The *Sun* does not have its *greatest influence* with most people, until the second half of life. During the first half the Moon rules principally, — especially up to the 8th year of childhood.

With *woman the Moon* has much greater influence than with man, — so with woman the Moon-aspects should be specially considered. With the man also who has the Moon in an angular house; or strong by aspects, or the Moon as ruler, or a watery sign rising, — the Moon-action will be very strongly felt.

Many oppositions and square aspects give a difficult life with many obstacles to be overcome, but at the same time it gives *character.*

A horoscope without inharmonious, but with many harmonious aspects,

gives an easy, smooth life, without much emotion, neither in a good nor a bad sense. These natures are usually very fond of ease, they seek and find everywhere the sunny side of life, because no great difficulties stand in their way. They have *no opportunity to develop character and strength.* They are the milksop natures that cannot run warm or cold. They lead an easy but usually insignificant life. It is as if these characters missed the courage at birth to take up the cross.

For *health and vitality,* with man, look up the aspects of the ☉ if above the horizon; the aspects of the ☉ and ☽ if ☉ is below and ☽ above; the ☉ and ascendant if both ☉ and ☽ are below the horizon.

With woman look up the aspects of the ☽ if above the horizon; the aspects of ☉ and ☽ if ☉ is above and ☽ below; and ☽ and ascendant if ☉ and ☽ are both below.

The signs ♈, ♉, ♊, ♌, ♏, and ♐ give great vitality. The signs ♑ and ♎ give but little vitality.

A bad aspect of ♄ to ☉, ☽, and ascendant, lessens the vitality.

Strong affliction of the Moon gives always weak health. Both ☽ and ♀ afflicted in the horoscope of the child, is an unfavourable token for the health and the life of the mother.

Both ☉ and ♄ afflicted in the child's horoscope, is an unfavourable token for the father's health and life.

The planets within 3 degrees of the so-called *critical degrees* have a more than usual influence on life, they are extremely sensitive positions in the Zodiac.

The critical degrees are:

0°,13° and 26° of the cardinal signs.

9° and 21° of the fixed signs.

4° and 17° of the mutable signs.

During the *dark part of the lunar month* the malefics, and during the *light part of the lunar month* the benefics act most strongly. In particular the last days before New Moon are critical.

This concerns those principally, who come very strongly under the ☽ influence.

The sign in which the Moon is, and the planets to which it approaches by aspect, indicate the work that must be done in this incarnation and the planets from which it separates itself by aspect, indicate the work done in former lives (see The progressive Horoscope, p. 152).

In studying a certain house of the horoscope, take *the planet that is in that house.*

If there is no planet in that house, one should study the ruler of that house, i.e. the ruler of the sign on its cusp.

The planets that form a strong aspect with the cusp of a certain house, have moreover a very great influence on all affairs concerning the house. So one should also study these planets in all their aspects and follow them in the progressive aspects for the future, — just as well as the planet that is in that house, and the ruler of that house.

The ☉ and ☽ both very strongly afflicted gives weak eyes, in some cases even blindness.

With the aspects of ♅ and ♆ one should remember that the good aspects are often weaker in their action than the conjunction and the inharmonious aspects.

During the time of its revolution when a planet is nearest the earth, it exercises the strongest influence.

The Influence of the Fixed Stars.

Of the fixed stars the ancient Persians called *Regulus, Antares, Aldebaran* and *Fomalhout: the four watchers of the heavens.* Excepting the last, they are very close to the ecliptic. Regulus may even be occulted (covered) by the Moon. Regulus is as watcher in the South in ♌, Antares in the West in ♐, Aldebaran in the East in ♉, Fomalhout in the North in ♒. It is the mouth of the southern fish.

The astrologers of the middle-ages and earlier, had long lists of carefully computed fixed stars, and many modern astrologers as well have the habit of inserting important fixed stars which are in the neighbourhood of the Zodiac, and often in one of its signs in the horoscope, especially when they are in ascendant or M. C. or in conjunction with one of the planets.

The fixed stars no doubt influence our Cosmos and therefore man also, and we must not only accept this for those near the Zodiac, but for all stars in the heavens; for all stars are in a certain relation to the Zodiac, — no matter what latitude they have. The influence is however such, that it escapes our observation and as long as we do not know it clearly, as with the planets, we had better not lose ourselves in fantasies about the separate fixed stars, — at least not during the first years of astrological study.

We might regard the influence that comes from the various parts of universal space to us and that we call the influence of the 12 zodiacal signs, as the combined action of all fixed stars placed in this part of the vault of heaven. The subdivision of it, such as the decanates etc. even all degrees taken separately, show the combined action of the stars being in that resp. part.

That the belief in the action of the fixed stars is of old date, the Bible informs us in a number of places. Job has spoken of the influence of the Sun, Moon and "stars", of the "sweet" influence of the Pleiades etc. *Ptolomy* (in his *Tetra Biblos)* also accepts the influence of the fixed stars on earth and man; indeed, can there be any life in the Cosmos that does not exercise its definite influence on any other integrant part?

Sensitive Places in the Horoscope. — Duration of Life.

The *Hyleg.* It is universally considered that our health and in general our vitality are dependent on the position of *Sun, Moon and ascendant* in the horoscope and on the aspects these three centres receive. With woman and with children the Moon especially has a very great influence, with man the Sun, especially after middle-age.

Any affliction of these three points may therefore endanger life, but experience has taught us, that it is chiefly afflictions in certain parts of the horoscope that are dangerous, and that in every horoscope a definite centre may be indicated which, when afflicted, endangers life.

This point which is, as a rule, one of the three mentioned centres, may be the Pars of Fortune, (see p. 98) or one of the planets, — is called the *Hyleg* or *Apheta* = Giver of Life.

When this *Apheta* is afflicted by the *Anareta* or destroyer of life, death usually follows. ♄ or ♂ usually plays the part of Anareta, but in some cases also ♅, ☉, ☽ or ☿. The ☉ may act strongly as destroyer of life when the Moon is Hyleg and when ♃ or ♀ does not support the Hyleg by good aspects.

In order to be *Hyleg,* Sun or Moon must be in the houses 7, 9, 10 o in the first part of house 11, — or within the orb of 5° distant from it.

If the *Sun* is in one of these places, it is Hyleg with *man.*

If the *Moon* is in one of these places, it is Hyleg with *woman.* Raphael takes the Sun always as Hyleg with man, even with night-births.

If with man the Sun is below the horizon, or in the 8th or 12th house far enough from cusp 9 and cusp 1 (here we allow 10° at least for the Sun), we take the *Moon as Hyleg,* provided it be in the houses 7 or 9 or 10 or in the 1st half of 11, or within the orb of 5° from the cusp of 9 and 1, (with woman we allow at least 10° here for the Moon).

If the Moon does not agree with the conditions, the *ascendant* is counted to be *Hyleg.* Some astrologers in some cases take the Pars of Fortune and the ruler of the ascendant to be Hyleg.

As *Anareta* is taken that planet that strongly afflicts the Hyleg. So if Sun, Moon, and ascendant do not receive bad aspects, but on the contrary receive good aspects from the benefics, a long life may be expected.

The Sun gives as Anareta the same diseases as Mars, but less pronounced and acute.

An indication of a violent death, or death by unfortunate so-called "coincidence" is if e.g. both ☉ and ☽ are ill-aspected by the malefics. An affliction in ♈, ♏, ♑ and ♒ is more dangerous.

By taking the distance from the Anareta to the Hyleg and transposing it into time, — according to the velocity of the planet — one obtains the probable time of death. But everything connected with the progressive positions should be taken into account (More of this later).

For the present we had better leave suchlike calculations alone. It is so complicated that usually something is omitted and even if that were not the case, we can hardly define, how strong a certain aspect will be in its effect. One might judge its effect by the effect of the like aspect in a former time, but the conditions under which it recurs will always be different.

In the history of astrology numerous examples are recorded of astrologers who have predicted their own death in some cases correct to a day. (Keppler with Wallensteyn e.g.), but history is silent about the numerous blunders made in this direction.

But any positive results prove that it is *possible* to arrive at an accurate effect by astrological computations.

A number of years ago, the death of the Czar of Russia was predicted by a well-known astrologer, — the precise time was given. Czar Nicholas in still living. It is true he had to go through a very hard time, as regards illness and in other ways, during that particular period, but predicting *this* would not have caused any difficulty to any seeker in the astrological school.

Other sensitive points in the horoscope are the Nodes of the Moon (☊, ☋) Dragon's head and Dragon's tail, and the Pars of Fortune (⊕).

We have seen previously (p. 110) what they represent and how they are to be found (p. 102).

The Progressive Horoscope.

Everything in nature is subject to development, to evolution; everything repeats itself periodically and to an ever higher degree of perfection. We see this repetition in nature round us and though this rising higher may often escape us, yet the evolution is present there. Our period of observation is too short to notice it everywhere.

We can see this repetition in the world's history, if we study the great periods of culture and compare them with later conditions. Our present time e. g. is a repetition of the Egyptian—Chaldean—Assyrian—Babylonian period of culture, the time when the knowledge of the

planets and fixed stars was so highly developed. This also shows to us why the study of astrology is now forcing itself upon us.

We see this repetition in the growth of the embryo in which we can trace back all the stages which humanity has had to pass through during millions and millions of years of earth-development (See the chapter on Embryology).

We see the repetition of man's first period of life in the second half of his life and we further notice it in the planetary influences which act during the fetal life; viz. they repeat themselves at the time of our walking about in our physical sheath. This repetition denotes progression, evolution, and however much man may resist, in a sense he must go along with the evolution of the earth, — and this progression is indicated by the progressive positions of the planets and cusps of the horoscope.

In an empiric way, — merely by experience — they have got to know in what rythm these progressive influences occur. They have found that the velocity with which the planets by progression move through the radix-horoscope is $\frac{1}{365}$ part of the velocity they have in the radix. So in order to find the place of the progressive planets for each year following the year of birth, we count one day for one year. For instance, in order to find the position of the progressive planets for the 36th year of life, we look up the positions they are in on the 36th day after birth and likewise for any year. Further it is known that the progressive M.C. yearly moves 1° onward. So in order to learn to know the positions of the cusps for e.g. the 15th year of life, one adds 15° to the number of degrees of the M.C. at birth, and under the obtained M.C. one will easily find the other cusps in the table of houses for the latitude of the birth-place. For instance, if at birth 2° ♉ is in M.C., this native will have 17° ♉ in M. C. after 15 years.

The directions may be divided into *zodiacal* and *mundane* directions, — so just like the ordinary aspects.

The *zodiacal directions* are the aspects formed by the progression and the revolution of the planets and of the Zodiac with regard to the positions they occupied in the radix-horoscope — and with regard to each other.

The *mundane directions* are the aspects based on the earth's rotation upon its axis, through which the planets and cusps of the houses come in certain relations to the Meridian and to the radix position of the planets. So they have nothing to do with the Zodiac. They are also called primary directions, which name has been the cause of much confusion. Many people call the zodiacal ☉ directions the primary, and those of the ☽ and the planets the secondary directions.

We had therefore better strike the names primary and secondary from our list, and simply call the direction by its name.

The Zodiacal Directions.

"I have given Thee each day
for each year."
Ezechiel 4:5.

The zodiacal directions are by most astrologers regarded as the most reliable directions re predictions. The chief reason surely is, that with these directions a difference of a few minutes in time of birth does not cause a great mistake in the calculations. This matters of course when we regard the ascendant and M. C. progressively — e. g. with the M. C. 1° difference makes a mistake in the predictions of a year. This may put us on the track of the exact M. C. and so of the exact time of birth.

If we are sure that we have the correct cusps of the houses, the mundane directions may become of great use. They frequently give the solution to certain occurrences in our life, that we could not explain by the zodiacal aspects only.

The zodiacal directions are formed by the progression of the planets and of the cusps (chiefly asc. and M. C.) with which the rule is, to count *a day for a year.* So the Sun moves by progression about 1°, the ☽ 12°—15°, ♂ about 40′ etc. in a year; the ephemeris for the year of birth indicates this daily motion precisely. The Zenith or M. C. moves progressively 1° and the ascendant from 40′—2° 45′. (See Ephemeris).

We might compare the action of the aspects, formed in *one day of life,* indicating the conformable aspects of *one year of life,* with the motion of the hands of a clock, the little hand progressing one minute while the big hand progresses 12 minutes. The motion of 1 minute by the little hand *comprises* in it 12 minutes' motion of the big hand. With the progressive horoscope the ratio is not 1 : 12, but 1 : 365. One day in the progr. horoscope therefore *comprises* one whole year of life.

As general rule we may take it, that when the ascendant increases in velocity during the progression, the personality will come more and more to the fore, and in the opposite case, so when the velocity of the asc. decreases, more opportunity will rise for the growth of the individuality.

The ascendant denotes the manifestation of the Ego through the physical body, while by the progression of the M. C. our spiritual growth is indicated. Every new degree brings us new opportunities to progress. The position and the aspects of the malefics in the radix must, of course, be taken into account.

Calculation of the Progressive Aspects. [1])

The calculation of the progressive aspects is as follows: The birth in our example horoscope was on May 16th 1913 at 7.50 a.m. local time, the Hague.

Progressive aspects of the ☉.

The first planet with which the ☉ by progression forms an aspect, is ♀. ♀ is in 26° 5′ ♈ and the ☉ in ♉ 24° 49′. If we follow up the Sun in the ephemeris, we see that the next day i.e. by progression a year later (so in 1914), the Sun is at noon Greenwich time in ♉ 25° 57′. This must be reduced to 7.50 a.m. local time for the Hague. The difference in time with Greenwich is 20 minutes, so we get 7.30 a.m. Gr. time i.e. 4 hrs. 30 minutes before noon Gr. T.

In 4 hrs. 30 m. the Sun moves ± 11′, so the Sun's position at the hour of birth is on May 17th 25° 46′ ♉.

The ☉ moves by progression in a year 58′, i.e. per month a little less than 5′. In order to come to the ☌ aspect to ♀ the ☉ has to move 26° 5′—25° 46′ = 19′.

The Sun moves through these 19′ in $3^4/_5$ months = 3 months 24 days, so the progressive ☉ comes in ☌ ♀ in the radix horoscope on the 9th of Sept. 1914.

The next aspect is formed with ⊕ (in 27° 9′ ♏). In order to reach the ☍ to ⊕, the Sun has to move on 1° 4′ more than to ☌ ♀. The Sun moves this distance in 13 months, so Oct. 1st 1915 is prog. ☉ ☍ ⊕ r.

The following aspect is prog. ☉ △ ☽ radix. The ☽ is 2° 13′ ♎, so in order to form this aspect, progr. ☉ must be in 2° 13′ ♊. On May 23rd. at noon (in 1920) the ☉ is in 1° 43′ ♊, so at 7.30 a.m. Gr. T. 11′ less i.e. 1° 32′ ♊ so, it has still to go 41′ in order to come to 2° 13′ ♊. In a month it moves 5′, so in $8^1/_5$ month, or 8 months 6 days i.e. Jan. 22nd 1921 pr. ☉ is △ ☽ r.

The next aspects are: resp. progr. ☉ ☌ ♄ and progr. ☉ ✶ ♂. Let us calculate the latter. Mars is in ♈ 6° 16′. The progr. ☉ is on May 28th (i.e. in 1925) in ♊ 6° 31′, so at the hour of birth in ♊ 6° 20′, i.e. 4′ too far, to form the aspect. The Sun moves through these 4′ in $^4/_5$ month = 24 days, so we have to count 24 days back from May 16th 1925. We get: on April 22th 1925 prog. ☉ ✶ ♂ r.

The following aspects are: progr. ☉ ☌ ☿, and progr. ☉ △ ♅ radix. Let us calculate the latter. ♅ is in ♒ 7° 33′ so the ☉ must be 7° 33′ ♊, to form the aspect.

On May 29th, so in 1926, progr, ☉ is in 7° 29′ ♊ i.e. at the hour of birth 7° 18′ ♊, so the Sun has still to move through 15′. It does this in $^{15}/_5$ = 3 months, therefore on August 16th 1926 progr. ☉ is △ ♅ r.

The native on the whole, need not complain of having few good Sun-aspects in future.

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[1]) Compare Raphael's *Ephemeris for May 1913* at the end of the book all through this chapter.

We can simplify these calculations a little, by calculating all progressive positions not for the hour of birth but for noon Greenwich Time. In this manner we obtain the progression for a couple of months later (in this case) and we have the advantage of being able to see at a glance the positions of the different planets at that date for future years.

The following is the method: — The birth occurred at 7.30 am. Gr. T. i.e. 4½ hours before noon Gr. T. We have now to calculate to how many months and days, progressive time, this agrees.

24 hours progr. time is 12 months, so 1 hr. progr. time will be $^1/_2$ month, and $4^1/_2$ hrs. = 2 months 8 days.

Noon Gr.T. gives us therefore in this horoscope the progr. positions for 2 months 8 days *after May 16th* of any year, that is, *for July 24th.* Thus the necessity of subtracting the motion during $4^1/_2$ hours is avoided.

In this manner we will calculate a few of the progressive ☽ aspects.

The first aspect the ☽ forms is pr. ☽ △ ♄ r. in ♎ 5° 50′. In the year of birth, at noon, so on May 16th, the ☽ is in 4° 55′ ♎ i.e. 55′ from the place where the aspect is formed. The Moon's motion between May 16th and 17th = 14° 16′ i.e. per month by progression, 14° 16′ : 12 = 1° + 136′ : 12 = 1° 11′ 20″ i.e. $2^1/_3$′ a day. For 55′ the ☽ therefore wants 23 days.

So on Aug. 16th 1913 progr. ☽ is △ ♄ r.

It will be easier for us if we calculate the resp. positions of the Moon for the 24th of each month and compile a table of them as follows.

The progr. motion of the ☽ for the first year of life i.e. between May 16th and 17th was 14° 16′, or per month 1° 11′ 20″. So we get:

Position progr. ☽ on				July	24.	1913 is	4° 55′	♎
„	„	„	„	Aug.	24.	1913 „	6° 6′ 20″	„
„	„	„	„	Sep.	24.	1913 „	7° 17′ 40″	„
„	„	„	„	Oct.	24.	1913 „	8° 29′	„
„	„	„	„	Nov.	24.	1913 „	9° 40′ 20″	„
„	„	„	„	Dec.	24.	1913 „	10° 51′ 40″	„
„	„	„	„	Jan.	24.	1914 „	12° 3′	„
„	„	„	„	Feb.	24.	1914 „	13° 14′ 20″	„
„	„	„	„	Mrch.	24.	1914 „	14° 25′ 40″	„
„	„	„	„	Apr.	24.	1914 „	15° 37′	„
„	„	„	„	May	24.	1914 „	16° 48′ 20″	„
„	„	„	„	June	24.	1914 „	17° 59′ 40″	„
„	„	„	„	July	24.	1914 „	19° 11′	„

Going over the list, we see that between Aug. 24th and Sep. 24th the progr. ☽ forms 2 aspects, viz. an ☌ ♂ and a ☍ ☿. The ☽ is Aug. 24th 1913 = 6° 6′ 20″ in ♎ and ♂ 6° 16′ in ♈, so the ☽ has to go through another 9′ 40″. It moves $2^1/_3$′ a day, so in a little more than 4 days after Aug. 24th, i.e. on Aug. 28th 1913 progr. ☽ is ☌ ♂ r.

☿ is 6° 56′ in ♉, so in order to form the aspect the progr. ☽ has to move another 49′ 40″, which takes it about 21 days. So 21 days after Aug. 24th i.e. on Sep. 14th 1913 progr. ☽ is ☍ ☿ r.

The next aspect is formed to ♅ 7° 33′ ♒ (△ aspect). Sep. 24th progr. ☽ is 7° 17′ 40″ in ♎, so it has to move still 15′ 20″ and does so in about 7 days, so 7 days after Sep. 24th i.e. on Oct. 1st. 1913 progr. ☽ is △ ♅ r.

The following aspect is a ☽ ☍ ☉ in ♉ 24° 49′. In order to form that aspect the ☽ must be in 9° 49′ ♎. The pr. ☽ is 9° 40′ 20″ ♎ on Nov. 24th, so it has to go through another 8′ 40″. It does this in about 4 days, so 4 days after Nov. 24th or Nov. 28th 1913 progr. ☽ is ☍ ☉ r.

The following aspects are pr, ☽ □ ♃ in 17° 39′ ♐ and pr. ☽ □ Asc. in 19° 45′ ♋. We shall calculate the latter. On July 24th progr. ☽ is 19° 11′ in ♎, so 34′ from the place where the aspect is formed. It moves through this distance in about 15 days, so on July 24th 1914 + 15 days i.e. on Aug. 8th 1914 pr. ☽ is □ asc. r.

In the same way we can go on finding the Moon and its progr. aspects from year to year.

We do with the planets in like manner. Owing to their slower motion, of course fewer aspects are formed.

The fastest moving planet is *Mercury*. It forms its first aspect to ♅ in ♒ 7° 33′. On May 16th ☿ is in 7° 16′ ♉ and on May 17th in 9° 5′ ♉. So in a year ☿ moves 1° 49′ i.e. 9′ a month. It has to move through 17′ (from 7° 16′ ♉—7° 33′ ♉) and this takes $1^8/_9$ month or 1 month and 26 days. ☿ therefore comes in □ asp. to ♅ r. 1 month and 26 days after July 24th 1913 i.e. on Sept. 19th 1913.

An aspect to ♃ 17° 39′ ♏ in ♐ takes a long time in being formed. We see in the ephemeris that on May 21st (so in 1918) ☿ is in ♉ 16° 37′ i.e. still 1° 2′ from the place where the aspect is formed. ☿ moves by progression in 1 year 1° 59′ i.e. 10′ per month. This becomes 1° 2′ for 6 months 6 days. So progr. ☿ △ ♃ r. is formed 6 months 6 days after July 24th 1918 i.e. January 30th 1919.

Likewise does: ♀ in 1920 come ♈ ⊕.
♂ form aspects to ☿ and ♅.
♃ not form aspects.
♄ form aspects to ♂, ☿, and ♅.
♅ and ♆ not form aspects.

In the same way we calculate the *progr. parallels.* One example for elucidation will suffice.

The ☉ has on May 25th noon at Gr. i.e. by progression on July 24th 1922, a declination of 20° 54′ N. while ♆ r. has a decl. of 20° 55′ N., so a difference of 1′. The ☉ moves by declination onward per year 21° 4′—20° 54′ = 10′, so for 1′ it becomes $^1/_{10}$ year or 1 month and 6 days; so pr. ☉ P. ♆ r. on Aug. 30th 1922.

Likewise for the Moon and the planets.

The ☽ constantly forms parallels which are of short duration only.

The ascendant and the M. C. as well, also the cusps of the houses have progression. When we know one of the progr. cusps, we may find the others in the table of houses.

Suppose we have to calculate the progr. houses for the year 1928, i.e. for May 31st therefore (the 15th day after May 16.); we find on that day for S. T. 4 h. 33 m. 31 s.

We continue in the same way as in calculating the radix horoscope:

S. T. noon . . . . . = 4 h. 33 m. 31 s.
time before noon . . . = 4 h. 10 m.
subtract
S. T. for progr. horoscope = 0 h. 23 m. 31 s.

In the table of houses for London (51° 32′ N.L.) we find for this time as ascendant 0° 34′ ♌, for M. C. 6° ♈ and the other cusps as indicated.

We might also arrive at the same result in this way.

We know that the M. C. by progression moves onward 1° a year, that is for 16 years (15 years + the year of birth included) 16°. The M. C. in the radix horoscope was 20° ♓; plus 16° brings us 6° in ♈. We look up under 10 in the table of houses and find for the cusp of the other houses the concurring degrees.

Now by inserting the planets as we find them on May 31st noon Greenwich time in the houses, we get the progr. hor. for July 24th 1928.

The *orbs* in the progr. hor. are counted to be very little. Indeed, one counts the action to be beginning, when the aspect is *"full"*, but we might take it as certain that the influence makes itself felt before. In this case we find the following aspects in operation in the progr. hor.

progr. ☽ ☌ progr. ♂ □ ♃ pr.
progr. ☿ ☌ progr. ♄ △ pr. ♅
progr. ♄ △ progr. ♅.

These are the aspects the progressed planets form with each other, not with the radix planets; — the latter we obtain, of course, by comparing these positions to the radix-horoscope.

Sun-Revolutions. [1])

The recurring of the Sun in the same place of the zodiac as it was at the moment of birth, is a most important point of time, because then a new influx of spiritual and material life takes place. The circumstances — the aspects — under which this influx happens, may reveal very much to us.

A horoscope is drawn for the exact moment when the Transit-Sun arrives again at the exact place it occupied at birth. This figure may be

[1]) This chapter might be skipped for the present by the student to whom the preceding causes difficulties.

drawn for every year and is therefore called also *year-horoscope.* It is of less importance than the progressed-horoscope.

The positions and aspects by progression and the mundane aspects are of course the most important, but their action may be fortified or weakened by the year-horoscope. A very favourable year-horoscope, however, can never put the bad progressive aspects for that year out of effect and the reverse.

When a bad aspect in the year-horoscope falls on or near the place of one of the planets (especially ☉ or ☽), of asc. or M. C. of the radix, its action will be much greater than if it were not the case.

It is favourable when the asc. in the year-horoscope is about the same as in the radix or in good aspect to it; and it is unfavourable, when they are in bad aspect to each other.

It is also bad, when the houses 6, 8, 12 of the radix fall in the asc. of the revolution horoscope (bad for the health especially). The 7th house of the radix on the asc. of the rev. hor. will bring quarrels and legal persecutions, provided these matters are indicated in the radix horoscope. If these houses in the radix are strong and well aspected, the year-horoscope cannot have the effect of bringing it to pass.

A malefic in an angular house of the year-horoscope afflicting Sun or Moon, is an indication of struggle and care. A benefic in the angles (in aspect to ☉ or ☽) denotes a good time. ♃ or ♀ e.g. in 5 (in the year-horoscope) and at the same time ♃ or ♀ ruler of 5 in the radix, denotes pleasures and a pleasant time with one's children etc. This in the same way is applicable to each house.

If the ruler of e.g. 9 (in the radix) is in the M. C. of the year-horoscope, it indicates successful study in the philosophical or religious line, it may also indicate a long journey.

☉ and ☽ ill aspected in an angle (of the year-horoscope) predicts difficulties and troubles, — in 4 troubles with the father or domestic worries, in 1 illness, in 10 troubles through the calling, in 7 domestic quarrels or disagreeables with the partner or with public institutions.

It is bad also, when a malefic (in the radix) falls in the asc. of the year-horoscope.

The ☽ in the year-horoscope on the place of a malefic in the radix means a year full of misfortunes, especially on the days when the transit ☉ comes to the place of or in opposition to the radical malefic or the ☽ in the year-horoscope.

The transits [1]) across the places of the planets in the year-horoscope have also an influence and should be traced.

Further, the days when the transit ☉ comes to the place of one of the planets in the year-horoscope, should be noticed. Those days are full of events corresponding to the aspects the resp. planet receives in the year-horoscope.

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[1]) See Chapter on *Transits* p. 161.

The ☽ in the year-horoscope on the radix ascendant, means changes and journeys for the year.

The ruler of the radix horoscope in the ascendant of the year-horoscope, predicts a good year as regards health and for other reasons.

Illustration of the calculation for the Sun-revolution.

The ☉ in our example-horoscope was at the moment of birth in ♉ 24° 49′.

We want to know e.g. when, in the next year, the Sun occupies exactly the same place in the Zodiac and then we can cast for that moment the *year-horoscope* for 1914. Looking up the ephemeris for 1914 we see for the position of the Sun:

Position ☉ on May 16th 1914 at noon Gr. T.	= ♉ 24° 45′ 38″	
or Position ☉ on May 16th 1914 at 12.20 p. m. loc. time	= ♉ 24° 45′ 38″	
Position ☉ at birth was	♉ 24° 49′	
Distance still to cover		3′ 22″

Position ☉ on May 17th noon Gr. T.	= ♉ 25° 43′ 26″
Position ☉ on May 16th noon Gr. T.	= ♉ 24° 45′ 38″
☉'s motion in 24 hrs.	= 57′ 48″.

So we have to calculate how much time the ☉ wants to cover the distance of 3′ 22″. Therefore

$$57' 48'' \div 3' 22'' = 24 \text{ hrs.} \div x.$$
$$3468'' \div 202'' = 24 \text{ hrs.} \div x.$$
$$173 \div 10 = 24 \text{ hrs.} \div x.$$
$$x = 240 \div 173 = 1.39 = 1 \text{ hr. } 23 \text{ m.}$$

This added to the local time of 12.20 p.m. gives the moment when the ☉ occupies the same

place at birth as. .	1 hr. 43 m. p.m.
Sid. T. on May 16th	= 3 hr. 33 m.
S T. obtained . . .	= 5 hr. 16 m.

In the table of houses for the latitude of The Hague we find this has for ascendant ♍ 23° 20′ for the M. C. 20° ♊ etc.

We draw up the horoscope as usual, now for the time of 1.43 p.m.

In the same way we calculate the Moon revolutions.

Moon-Revolutions and Day-Horoscopes. [1])

The horoscope is drawn up for the exact moment when the transit-Moon is on the place it occupies in the birth-horoscope. In general here the same holds true, as is said of the Sun-revolution, but the action lasts only one month in this case. It is of less importance than the preceding; we might call it a month-horoscope.

[1]) See footnote p. 158.

We could cast a *daily horoscope,* taking the *hour of birth* daily and the cusps of the houses and the planetary positions according to the S. T. and their positions on the day. It is based on the apparent motion of the Sun round the Earth in 24 hours, — so on the Earth's rotation upon its axis. It may help us in many instances to fix the exact day on which an event, that is indicated by one of the progressions, mentioned before as going to occur e.g. in a certain month, will take place. Such an event is indicated in the day-horoscope by the transit of the Moon across the Meridian or Ascendant or over ♄, ♂, ♅ rad. and also, in the same way, by ☉ and ☽ if they receive bad aspects at that moment. Likewise those days are bad on which the radix places of the 3 above-mentioned planets go through the angles of the day-horoscope, this will apply also to the ☉ and ☽, provided they are ill aspected. Benefics in similar cases denote a good day.

The place where the New Moon falls in the daily horoscope is important, because the house in which it falls, indicates the nature of the changes that will take place in the next month.

Repeated observation in this direction may help us to correct the ascendant and M.C.

Transits.

These are the daily transits of the planets across the important places in the radix horoscope. So here *we follow the daily course of the planets in the ephemeris for the year of which we wish to know their positions.*

The transits of ♅, ♄ and ♃ have a very strong action — so strong that they can completely outdo the action of the good and bad progressive aspects for a certain time.

It may happen e.g. that one looks eagerly forward to a favourable aspect of progr. ☽ to ♃ radix, — e.g. a △ aspect — and thinks to have a fine time for 2 or 3 months in which everything will meet our wishes. If then ♄ by transit — through a conjunction, opposition or square comes to harass your ☉ or ☽ radix during some weeks, you will for that time notice very little of your progr. ☽ △ ♃ r. Of course, much depends on the strength which ♄ and ♃ have in the radix.

♅ can by transit in ☌, ☍, or □ to the planets not only in the radix, but also to the progressive planets (especially ☉ and ☽) bring about sudden reversals, according to the nature indicated by sign and house.

♄ acts almost as strongly. In bad aspect ☌, ☍, □ to the ☉ it weakens the vitality and manifests in poor health, sensibility to cold, catarrhs and depression.

♄ by transit in ☌, ☍, □, ☽ progr. acts depressingly; when the ☽ by progression has a velocity of 12°—13°, one might be held or bound down for years together by this transit. By its retrograde motion, during some portion of each year, ♄ twice a year passes the point whence the aspect to the progr. ☽ is formed, and each time for a few weeks, one is exposed to the Saturn-action. In the most favourable case, with great velocity of the progr. ☽, this reciprocal action lasts 5—7 years; but in the most unfavourable case, — when one is born with the aspect ♄ ☌, □ or ☍ ☽, and the progr. ☽ reaches no greater velocity than 12°—13½° — one gets an opportunity to study during his lifetime the Saturn-action ("Saturn is hunting the Moon").

♂ by transit acts only a few days and these transits are therefore less important; the same holds good of the still quicker planets ♀ and ☿, of course.

♆ by transit acts for months, but its action is vague and imperceptible to many. Here the position and aspects that ♆ has in the horoscope at birth, should especially be noted. If its position is weak and if it does not form aspects to ☉ and ☽, its influence by transit will not be noticed.

Of course, the action by transit of ♅, ♄ and ♃ is highly fortified when they occupy a strong position in the radix.

♃ by transit in ☌ and △ to ☉ or ☽ radix is a very beneficent influence, that may extend over a couple of weeks, unless ♃ becomes stationary (D.) in either place or near it. In that case its action is prolonged over a few weeks. This holds good also for the other planets and in this case one will be able to clearly perceive the action of ♂, ♀ and ☿.

If one knows only the year and the day of a subject's birth, one may, by following the transits of ♅, ♄ and ♃ with regard to the position of the ☉, indicate with certainty the native's good and bad times, — attaching more importance here to the influences of ♅ and ♄ than to that of ♃.

In particular those planets that are strongly afflicted in the radix, will show their bad action by bad transits of the malefics, e.g. ☿ will then produce all kinds of little troubles, quarrels etc, ♀ disagreements with women, etc.

Not only the transits over, and in aspect to, the radix planets have to be traced, but also the transits to the positions of the progressive planets, for here also the action of ♅, ♄ and ♃ is felt.

Further the transits of the benefics and malefics through the different houses of the horoscope, cause their favourable and unfavourable action on the different matters represented by the house.

Thus e. g. the transit of ♃ through 10 will produce success in business; through 11 pleasant acquaintances; through 2 financial advantages, etc., whereas the transit of ♄ through 11 brings about disagreements with, and estrangements from, friends; through 6 illness or ill health; through 7 troubles in the domestic life etc.

Thus e.g. a transit ♃ in good aspect to ☉ or ☽ or to Asc. or M. C. is a good time to begin new enterprises, and if ♃ becomes stationary in this place or in M. C. or Asc. the action will be very beneficent and one may be sure of a good time.

The transits of ♃ over any planet is favourable, but especially the transits over ☉, ☽, ♀, ☿ and ♆. Much depends on the aspects that these planets receive at birth, because a transit always sets those aspect-vibrations into action. The transits of the malefics over the radix planets are always unfavourable. With transits of malefics over ☉ or ☽ or in ☌ to their places it is advisable to keep calm, — not to journey, and to do no rash action, thus reducing the danger of accidents, conflicts, oppositions. It is less fatal when the malefics aspect the radix-positions of the ☉, ☽ or Asc. by transit badly.

With transits of the Sun, one has to pay attention to the aspects it receives in the birth-horoscope, e. g. if at birth it is in ☌ or □ aspect to ♄ or ♂, every time the ☉ by transit passes its own place or that of ♄ or ♂ (resp. in ☌ or in □ aspect) this affliction of the ☉ at birth will come into action and cause conflicts either in the health or in other affairs. *These* conflicts return every year at the same time. Eventual help of transit ♃ may neutralise this action and so may a good direction by progression.

Thus every one has his fortunate and his unfortunate *month,* — indicated by the daily motion of the Sun.

♅ and ♆ should also be taken into consideration in this sense, though not to the same degree as the two former planets.

Other people speak of fortunate and unfortunate *days.* He who thinks the Thursday a fortunate day will find ♃ well aspected at birth, — if Monday, the ☽ well aspected etc. (see p. 168).

Trace the transits of the malefics with regard to Asc. and M. C. Just like the transit-aspects to radix Sun and Moon, these will be noticed in their action to cause little disappointments, troubles, slight indispositions, — with ♃, pleasant encounters, agreeable news etc.

Especially trace the *parallels* which the planets form in their daily course (transits) with the planets in the radix; the parallels of ♅, ♄ and ♃ have a specially strong and lasting action. As the declination of these planets moves very slowly, the formation and the separation of the transit-parallels take a long time. (See Ephemeris).

Not only in the house in which it occurs, does the transit-planet exercise its action, but also in the houses that are in □ or ☌ aspect to the former, e.g. ♄ coming by transit to the ☌ of a planet that is in the eleventh house, will produce not only estrangement from friends and

disappointed hopes, but the reaction will be felt in houses 2, 5 and 8 also, and will cause disturbances in the matters denoted by those houses (p. 90).

Eclipses [1]).

Eclipses may operate very unfavourably in a horoscope, when they fall on the places of ☉, ☽ and the malefics or in the ascendant or on the M. C. of the radix horoscope. On the other hand if they fall in conjunction or in good aspect to a benefic, the action is favourable, unless the benefic in the radix is ill aspected.

The influence is strong only when in harmony with the directions in action at that moment, or when at that moment there are no directions.

If a direction of opposite meaning to that indicated by the eclipse, also operates by falling into aspect with a planet or one of the aforementioned places, its action will be weakened thereby.

The action is usually some time in coming into operation.

According to the *Metonic cycle* of 19 years an eclipse falls after 19 years again in the same degree of the Zodiac; so we can take this into consideration with our predictions.

We see the *law of periodicity* in action everywhere.

To illustrate the action of the eclipses, I quote the following (abbreviated) from Sepharial's Astrology.

King Edward VII had in his horoscope the Sun in 17° ♏. In May 1902 there was an eclipse exactly in opposition to this point and within five weeks, on the very coronation-day, King Edward was laid up with serious appendicitis. This event had been predicted by the astrologers in many papers, a.o. in *Moore's almanac.* Sepharial states there with certainty, that the coronation will not take place on the fixed day and predicts that King Edward will, on the said day, suddenly be seized by a serious illness which would be mortal, in his opinion. The latter part of the prediction did not prove true; the King recovered after a serious illness. At the moment of the eclipse the Moon was in conjunction to the progr. Jupiter and this saved his life. That moment the Moon set in Edward's horoscope, a token that his former life was to undergo a great change. We know to what a high degree this has been the case with King Edward.

New Moon (Lunations) and Planetary Conjunctions [2])

falling on the place of M. C., Asc., ☉, ☽ and also on those of the planets, have a great influence on the events in the month following it.

We have to regard the ☽ directions as the impellent forces of the

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[1]) See footnote p. 158.
[2]) See footnote p. 158.

eventual ☉ directions. The latter begin to work when a ☽ direction of about the same nature begins to operate. If there are no ☽ directions that can do this, a New Moon can bring it into action, if it falls in aspect to the ☉ or to the planet aspected by it in the radix.

Thus a Moon-direction may also be brought to action by a New Moon, if this lunation is of about the same nature as the aspect. The action usually begins a fortnight later — at Full Moon.

If its nature is opposite, the aspect may be delayed in coming into action and may even become partly inoperative. This is especially the case when the action of the Moon-aspect is contrary to that of a ☉ aspect prevailing at the same time.

A New Moon falling on a malefic operates unfavourably.

A New Moon falling on a benefic operates favourably.

A New Moon falling in good aspect to the radix — or the progressive planets, is also favourable.

In all these cases the action will be of the nature indicated by the aspected planets. It is the same with the eclipses, but these have more effect.

If some lunations of simular nature follow each other, it gives a long period full of harmony or inharmony, according to the nature of the lunations.

Of the *planetary conjunctions* we may say, as to the influence on the native's life the same as of the lunations, at least as regards the falling of these conjunctions in the sensitive places of the horoscope.

Those of ♄, ♃ and ♂ are especially note-worthy and it is particularly the conjunctions of ♄ and ♂ and of ♄ and ♃, to which the ancient astrologers ascribe the greatest influence. Many predictions were made on the basis of these conjunctions, — predictions of wars, contagious diseases (see e.g. under Chapter *Medicine,* Syphilis) etc.

More particularly when these conjunctions fall in an angle [1]) of the horoscope and at the same time on the place of one of the radix-planets, may their influence be very strong; thus a conjunction of ♄ and ♂, if one or both of these planets have a fatal influence in the horoscope, may denote danger to life.

The conjunctions of the quickly-moving planets are less note-worthy, but their influence does not pass unobserved if they fall on sensitive places in the horoscope. The effects of the planetary conjunctions often begin to be noticeable only after one or two months and may then extend over many months.

Note that the terrible catastrophes, beginning with a long list of disasters in aeronautics followed by incendiarism (in England for in-

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[1]) *Cardan,* the famous astrologer, wrote: "If you want to give predictions relating to war, notice the angle of the figure in which Mars is placed, for from that direction the enemy will come". This of course has to do not with birth-astrology, but with "mundane astrology". I quote it to indicate the importance of planetary positions in an angle.

stance), fire aboard vessels, mining calamities — were foretold in the London papers to result from the conjunction of ♄ and ♂ in Gemini on Aug. 24th 1913. The prediction has literally come true, — the newspapers mention disasters without end, especially in those countries that come strongly under Mars. We might ask why e.g. Pegoud could make his caprioles in the air unpunished, during this period full of danger? The answer may be: because the above-mentioned conjunction undoubtedly did not fall in the place of one of the planets in his horoscope or in unfavourable aspect to them.

Periods of the Planets. [1])

By observation it has been discovered that the planets show in their action a fixed *periodicity;* — different from that we treated under the progressions. These periods are not fixed with certainty for Uranus and Neptune; but for the other planets they are:

	☌	☍	□	△	
for Saturn	30	15	$7^1/_2$	10	years.
„ Jupiter	12	6	3	4	„
„ Mars	19	$9^1/_2$	$4^3/_4$	$6^1/_3$	„
„ the Sun	19	$9^1/_2$	$4^3/_4$	$6^1/_3$	„
„ Venus	8	4	2	$2^2/_3$	„
„ Mercury	10	5	$2^1/_2$	$3^1/_3$	„
„ the Moon	4	2	1	$1^1/_3$	„

This means that e.g. Saturn every 30 years reaches e.g. the ☌ to the place of the Sun in the radix horoscope; every 15 years it comes in ☍ to that place; every $7^1/_2$ yrs. in □ and every 10 yrs. in △ to that place. The Moon has periods of 4, 2, 1 and $1^1/_3$ yrs, very short periods.

Especially important are those of Saturn, Jupiter and Mars, in relation to the place of the Sun at birth. The calculation is very simple. If we take e.g. in our horoscope of p. 144, Jupiter (17° 39′ in ♐) and direct it to the ☉ (24° 49′ ♉). We see that Jupiter forms a △ aspect to the Sun, — the △ is full but for 7° 10′. We have to calculate how long after birth according to Jupiter's period this aspect is full. Jupiter moves through the complete circle of 360° *periodically* in 12 years, so in order to cover 1° it wants $\frac{12 \times 365}{360} = 12$ days, that is for 7° 10′, 84 + 2 = 86 days. Thus the trine aspect is full 86 days after birth (May 16th 1913), i.e. on Aug. 10th 1913. — So 4 years later on Aug. 10th 1917 the ☌ of ♃ to ☉ radix, takes place and this ☌ of ♃ returns every 12 years, so in 1929, 1941 etc.

[1]) See footnote p. 158.

The next △ aspect comes 4 years later, so in 1933 and 1945.
The □ aspect comes 3 years later, so in 1932 and 1944.
The ☌ comes 6 years later, so in 1935 and 1947.
The effect of the weaker aspects is usually imperceptible, but those of the 4 above-mentioned aspects will be observed more or less by every student in his own horoscope, though these periodical influences work less strongly than the directions.

♄ in unfavourable, periodical direction to ☉ radix, brings losses, misfortune, dishonour, slander, and if the ☉ is Hyleg, illness.
Directed to the ☽ radix, the same and often death in the family.
Directed to ♀, difficulties through women.
Directed to ☿, disagreements through correspondence, through children, etc.
Directed to ♂, accidents, wounds; to ♃, financial losses.
Whether one can always perceive these influences on the radix planets, is not certain, because they are usually quite overshadowed by the ruling directions. But those to the Sun, and often also those to the Moon (especially with woman) will be observed clearly; principally with the ☌ and ☍.
The action of Mars in its periodical directions is only short, — after its nature.
Jupiter in its good per. aspects (☌ and △) operates very beneficially, bringing friends of consequence, gain and prosperity. One may observe especially the periods of prosperity every 12 years. It may happen that at the same time very unfavourable directions operate and then this favourable Jupiter-infuence will be able only to bring some slight improvement or benefit.
The periodical direction of the Sun to the ☌ or ☍, of ♂ and ♄ is always more or less dangerous, whereas the periodical direction of the Sun to the ☌ and △ of ♃ and ♀ is favourable.
The periodical directions of the Moon with the different planets operate a few weeks at most and cause many little changes. Most astrologers pay too little attention to these periodical influences.
For the present the student should notice only the zodiacal directions and parallels and trace the transits of the planets. He might neglect the sun- and the moon-revolutions, the eclipses, lunations, and the planetary periods.

The Planetary Hours.

It is evident that the days of the week in the various languages are derived from the names of the planets e.g.
Sunday, English (Sun), Dutch Zondag (Zon), German Sonntag (Sonne).
Monday, English (Moon), Dutch Maandag (Maan), French lundi (Lune), Italian Lunedi (Luna), German Montag (Mond).

Tuesday, French mardi (Mars), Italian Martedi (Mars).
Wednesday, French mercredi (Mercury), Italian Mercoledi (Mercury).
Thursday, English (Thor or Jupiter), Italian Giovedi (Jove), Dutch (Donderdag) and German (Jupiter in connection with lightning and thunder, Thor).
Friday, French vendredi (Venus), Ital. Venerdi (Venus).
Saturday, English (Saturn), Dutch Zaterdag (Sater = Saturn).

The names of these days have been arrived at, from the knowledge that the different days are ruled by the planets they are named after.

Sunday is governed by the Sun, Monday by the Moon, Tuesday by Mars etc. or rather: the first hour after sunrise is on Monday ruled by the Moon, the first hour after sunrise is on Tuesday ruled by Mars etc.

Thus the time from sunrise to noon is divided into 6 parts, and every part that is equal to or more or less than an hour (dependent on the time of sunrise) is respectively ruled by the various planets in this order 1—☉, 2—♀, 3—☿, 4—☽, 5—♄, 6—♃, 7—♂, 8—☉ etc. Likewise the time from noon till sunset is divided into 6 equal parts, just as the time from sunset up to midnight and from midnight to sunrise.

Table of the Planetary Hours.

	S.	M.	Tu.	W.	Th.	F.	S.
☉	1	5	2	6	3	7	4
♀	2	6	3	7	4	1	5
☿	3	7	4	1	5	2	6
☽	4	1	5	2	6	3	7
♄	5	2	6	3	7	4	1
♃	6	3	7	4	1	5	2
♂	7	4	1	5	2	6	3

The list needs no further explanation. On Wednesday e.g. the first hour is ruled by ☿, the 2nd by ☽, the 3rd by ♄. etc. The 7th hour is the hour after noon and also the hour after midnight.

For each month we can readily calculate the duration of the "hours", if we divide the time between sunrise and noon and between noon and sunset by 6 and fill in the correct hours for the numbers 1 to 7. The 8th hour for the same day begins therefore at the top in the same row, and the 7th hour begins always exactly at noon etc.

The *Cabbalists and Thaumarturgists* a.o. keep their mental and religious practices at definite planetary hours and set great store by it.

We can state that in the *Mars* and the *Mercury*-hours and in the Mars- and Mercury-periods of the other planetary hours e.g. the greater number of accidents occur, owing to a more or less agitated, nervous condition during that time. Every sensitive person may observe for himself that the influence is different according to the planetary hour and its *sub-periods* (see below).

According to the planetary hour one is more or less fit for this work or that, — in a better or worse mood. Much has been written

concerning the planetary hour and the fittest pursuits etc., but we refrain from further explanation, for fear one might think too much of it and regulate one's activities accordingly which would in our opinion be decidedly inexpedient for various reasons.

In tracing the events in the different planetary hours, one should pay attention not only to the chief division of day and night in the 24 planetary hours, but also to *a subdivision* of those hours.

Let us take Tuesday e.g. The first hour after sunrise is ruled by ♂, but the sub-divisions (each of which is $^1/_7$ of the planetary hour), have successively as sub-ruler ♂, ☉, ♀, ☿, ☽, ♄, ♃; so the first $^1/_7$ part has as sub-ruler ♂, the second $^1/_7$ part has the ☉ etc.

Suppose the Sun rises at 5 o'cl. and sets at 7 p.m., we have a day of 14 hours and this divided into the 12 planetary hours gives planetary hours of 1 hour and 10 minutes — and sub-divisions of $^{70}/_7 = 10$ m.

In our example the first 10 minutes is ruled by ♂ ♂ (from 5 a.m. till 5.10 a.m.), from 5.10 a.m. till 5.20 a.m. ♂ ☉ rule, from 5.20 a.m. till 5.30 a.m. ♂ ♀, from 5.30 a.m. till 5.40 a.m. ♂ ☿ etc. The second hour begins with ☉ ♂ (from 6.10 a.m. till 6.20 a.m.).

These sub-periods most certainly have their meaning and when we begin to classify the events of the day according to this double division, we will soon perceive this.

Astrologers do not agree as to the sub-division of the hours, some propose a subdivision of 4 minutes each, and so on for the rest, after the same method and order.

We have no opinion about it. It will perhaps be possible for sensitive people to come to a definite conclusion.

The meaning of the planetary hours should of course not be overrated, but we advise those who doubt the existence of those influences, to carefully note down during a few months the events and impressions during the different planetary hours. We venture to believe, they will change their opinion.

The Pre-natal Horoscope and Correction of the Time of Birth.

The pre-natal horoscope is drawn up for the moment of conception (the Epoch) i.e. the moment when the masculine spermatozoid penetrates the feminine ovum and impregnation takes place. It is known that the masculine sperm may live on some time in the ovary by which the time of conception falls at a later point of time than the coitus.

Ages ago the ancient astrologers pointed out that the moment when the spermatozoid penetrates the ovum, is *dependent on the position of the Moon* and to this knowledge does the *Rule of Hermes* owe its existence.

That the moment of conception, at which the incentive is given for the birth of the earthly vehicle, which must serve the Ego during its physical existence, is an extremely important moment, none is likely to doubt, and therefore it is evident that the horoscope drawn up for this moment may reveal much. The knowledge of it is however still very primitive, — has but begun in fact, — and rests principally on surmise.

Many people believe that this horoscope represents the *astral body* and its environment, — in contra-distinction to the birth-horoscope which, taken in a general sense, represents the physical body and its environment. Some distinguish two different moments of conception and draw up a horoscope for both moments, of which one represents the astral body, the other the Individuality, — according to their standpoint. Opinions about this point differ, but for that very reason it is interesting for the astrologer to form some idea of this. It is the way to arrive at a clearer knowledge of it.

Interesting studies have been made concerning the Epoch, in relation to the future sex of the embryo, which throw some light on this mysterious point. (Read about this a.o. Sepharial).

The Epoch-horoscope may frequently make clear to us some points of the character that do not appear sufficiently in evidence in the birth-horoscope and it often explains the premature death of children where the reason, otherwise, is not clear. It aids in studying deformities, arising during the intra-uterine life — by this is meant also all teratologic products, — and frequently gives the solution.

The Epoch-horoscope may also be used for the correction of normal births and to make it thoroughly understood, we will take an example of this, though we must at the same time, give warning that if not yet conversant with astrology the student treads upon slippery ground. We suggest its use only for making little corrections; — here it may be of great value. That this method so often gives correct results is the best proof of the truth of the *Rule of Hermes* or in other words of the hypothesis that the Moon influences the moment of impregnation as well as that of birth.

The *Rule of Hermes* reads: The ascendant or descendant at birth is the place of the ☽ at conception and the place of the ☽ at birth is asc. or desc. at conception.

When we analyse the rule of Hermes, we see that four cases may offer, viz.

1. ☽ at birth *above* the horizon and *waxing*.

The pregnancy is then less than 273 days and the position of the ☽ during the impregnation becomes *ascendant* at birth.

2. ☽ at birth *above* the horizon and *waning*.

The pregnation is then more than 273 days and the ☽'s position during epoch (conception) becomes *descendant* at birth.

3. ☽ at birth *below* the horizon and *waxing.*

The pregnancy lasts more than 273 days and ☽'s position during epoch becomes *ascendant* at birth.

4. ☽ at birth *below* the horizon and *waning.*

The pregnancy is less than 273 days and ☽'s position during epoch becomes descendant at birth.

The average time of the normal pregnancy is 273 days i.e. 9 months = 10 Moon-months = 39 weeks. We see in the four cases above-mentioned, when the pregnancy is longer, and when less than 273 days.

Number of Degrees	☽ waxing and below horizon. ☽ waning and above horizon.	☽ waning and below horizon. ☽ waxing and above horizon.
0	273 + 0	273 — 15
12	1	14
24	2	13
36	3	12
48	4	11
60	5	10
72	6	9
84	7	8
96	8	7
108	9	6
120	10	5
132	11	4
144	12	3
156	13	2
168	14	1
180	15	0

When the Moon is waxing we have to count the number of degrees the Moon is distant from the asc.; and when the Moon is waning the distance from the desc. This number of degrees divided by the mean motion of the Moon during the first days of Epoch, indicates the number of days the pregnancy lasts shorter or longer than 273 days. When the mean motion of the Moon in the first days of the pregnancy is 12°, the table on p. 171 will be a help in calculation; but when it is 14° e.g. (see example on this page), we have to divide the number of degrees by 14.

The difference may be 15 days at most with normal births.

The horoscope for the Epoch is in all respects calculated in the same way as the radix-horoscope; we start however from the position of the Moon at birth and take this as asc. or desc. of the Epoch horoscope. We have to calculate to what day and what part of that day, this position of the Moon agrees, if at the moment of conception it is asc. or desc.

The day of Epoch may be found by counting back 273 days, or simpler by counting back one year and forward three months. It needs no further explanation that in this way we might make a mistake of a few days, for the months are not all of the same length, but notice only the day of the week on which the birth took place. By taking the same week-day we are sure to count exactly 39 weeks back.

Having found the exact day of Epoch, we must calculate what the difference is between noon of the day obtained and the time represented by the Moon's position on that day — at noon. How this is done, an example will show.

When this difference between the two times has been found, we know the number of hours and minutes that the conception took place before or after noon of the day in question and so arrive at the exact time of Epoch.

For this moment we draw up the Epoch or pre-natal horoscope and by comparing the ☽'s place in this horoscope to the ascendant in the birth-horoscope we can easily calculate from their difference how far we have to correct the ascendant, and also the time of birth.

Take for example a birth that was fairly accurately known viz. that of the president of the U. S., Mr. Woodrow Wilson. According to returns he was born Dec. 28th 1856 at 12.05 p. m. at 79° W. Long and 38° N. Lat.

When we calculate the horoscope for this time and latitude, with the correction for Sidereal time, we find ascendant ♈ 13° 7′ and M.C. 7° 30′ ♑. The ☉ is just in 7.16 ♑ and the ☽ in 23.45 ♑. The ☽ has therefore passed the conjunction ☉ and is going to the opposition, — hence is waxing. It is above the horizon. If the ☽ is waxing and above the horizon the time of pregnancy is less than 273 d.; we have to calculate how much less.

When the ☽ is waxing, we calculate the distance from the ascendant, i.e. in this case 6° 15′ + 30° + 30° + 13° 7′ = 79° 22′, The mean motion of the Moon on March 30. 1856 (i.e. 273 days before birth) is 14°, so we have to divide 79° 22′ by 14. That is less than 6. How

much less than 6 days the pregnancy lasted short of 273 days (= 9 months), we shall calculate presently. The duration of pregnancy is therefore 273 — 6 = 267 days i.e. 39 weeks — 6 days and we find for the day of conception or Epoch April 5th 1856. We find the ☽ in the same sign as the ascendant at birth, viz. in ♈.

Now we have to calculate the exact moment on Apr. 5th, when the conception took place. We have had to count back more than 6 days as above, and so know that the moment of Epoch took place before noon of April 5th.

Take the difference in S. T. noon April 5th and S. T. given by the position of the ☽ in ♓ 23° 45′ (at noon). In the table of houses for 38° N. we find that ♓ 23° 45′ is equal to S. T. noon of 14 h. 54 m. 7 s. We subtract this S. T. from the first.

noon April 5th 1856 S. T.	=	0 h. 55 m. 53 s. (add. 24 hrs.)
„ S. T. ☽ (♓ 23° 45′)	=	14 h. 54 m. 7 s.
Difference in S. T,		10 h. 1 m. 46 s.

This result gives the time, the conception took place before noon April 5th 1856. Even now this time is not absolutely correct. The correction for S. T. during these 10 hours 1 m. 46 sec. is wanting. In 24 hrs. the S. T. changes about 4 minutes, i.e. 10 sec. per hr. So we must subtract from the obtained S. T. 10 × 10 s. = 1 m. 40 sec.

Time before noon	=	10 h. 1 m. 46 sec.
		1 m. 40 sec.
Time before noon	=	10 h. 0 m. 6 sec.

Hence the exact time of Epoch is 1 h. 59 m. 54 sec. a.m. April 5th 1856.

For this moment we can draw up the pre-natal horoscope. By the Rule of Hermes we know that the place of the ☽ in this horoscope represents the exact ascendant of the birth-horoscope. So we calculate the place of the ☽.

On April 5th 1856 the ☽ is in		♈ 19° 29′
On „ 4th „ „ „ „ „		♈ 4° 22′
Motion of the ☽ in 24 hrs		= 15° 7′

log. 15° 7′ = 2008
log. 10 hrs. = 3802
log. 5810 = 6° 18′ = motion of the ☽ in 10 hrs.

♈ 19° 29′
6° 18′
♈ 13° 11′ = exact position of the ☽ at conception or Epoch.

The exact ascendant at birth is thus ♈ 13° 11′.

So we have to make a very slight correction indeed; the supposed

time of birth was almost correct; for we have taken the rising sign only 4′ too little. By looking up in the table of houses how many degrees and minutes of the ascendant agrees with the number of minutes and seconds'difference in S. T., it is very easy to reduce these 4′ to time.

The remark which is sometimes made, that one does not know the time of birth exactly and that the position of the ☽ is not accurately known, and that therefore the asc. and desc. of the Epoch-horoscope are incorrect, will not stand, — because the slight difference of 1 degree in the ☽'s position at birth — and therefore of the asc. and desc. of the Epoch horoscope would mean as much as 2 hours difference in the time of birth and this method of correction is applied only where the difference is much less than two hours.

Another more simple method of rectification of the horoscope is one of taking certain principal events in the native's life.

We find the position of the Moon by progression during the time of these events. If there is no data at all, except the date, the moon's position cannot be fixed within the limits of 12°. Now we change the position of the Moon within these limits so, that it forms an aspect conformable in action to the events referred to; and draw up the horoscope according to this surmised time. Then trace the transits, for if a transit falls near the asc. or M. C. that will also point to the event, change asc. and M. C. as often as is necessary to make the aspect by transit "full". If there is no transit of the kind, try the same method with the progressive asc. and M. C.

Do this with two or three events of which the time is known and so find the correct asc. and M. C. and the correct time of birth. If the two or three events indicate a little difference in time, take the average time.

This time may be subjected to correction by the *Rule of Hermes,* as given above, and when, by Moon-directions and transits of the planets, we can find aspects conformable to the events, we may usually be sure the calculation by the Epoch squares with it.

When we know the time of birth fairly correctly, this method does not present any extraordinary difficulties, but when we do not even know the exact date, the difficulties become very great.

Another method for correcting is the following: — Collect all events, times of illness, prosperity etc. of which the time is known, make an orderly list of them and calculate the progressive aspects of the ☉, ☽ and planets during the past period of life. We see that the order of the events is indicated by these aspects, but the time when they occur does not quite agree to the time the aspects operated. Find out the average of this difference in time and so arrive at the correct time of birth. It is a round-about, but very safe method, which might moreover be checked by the one above-mentioned.

The asc., especially with illness and the cusp of the M. C. with

changes in business or calling, will most likely give directions, for, when afflicted, either of these two sensitive points is sure to be evidenced in its respective way.

The outward appearance, the handwriting, the general character of the native can give distinct direction as to the nature of the ascendant. Any doubt e.g. between the last degrees of ♑ and the first degrees of ♈ surely will not be possible. The impression of the personality therefore may often put us on the track of the rising sign.

The *profections* (see p. 179) may also be of use, — not only the 12 yearly, but even the yearly and monthly profections — to find the ascendant or the M. C. When e.g. the asc. by profection comes in conjunction to a planet, the action of that planet will make itself felt, — especially that of ♄ and ♃. The degree of expression is of course for a great part dependent on the degree of that planet's influence in the horoscope in question, and further on the native's sensitiveness.

In the same way may *transits* (see p. 161) i.e. the passing of the planets in their daily motion across the cusps of the houses — help us to define these cusps more accurately, e.g. if ♄ by transit comes on the cusp of house 11, one will experience estrangement, troubles with friends or acquaintances, or frustration of a long cherished wish; the same planet entering the 7th house will give troubles with the wife (or husband) or partner, and so on with the other planets, according to their action (more of this later).

If there is a planet in the native's ascendant, this may help in some cases, though often it makes it more difficult, because it influences the appearance the ascendant would give. We have known a person born in the years that ♅ went through ♉ by transit. We do not know his hour of birth and yet are quite convinced he was born with ♉ rising and ♅ in the ascendant — judging by the build of his body combined with great vitality, coloured face, peculiarly bent, strong nose, Uranus-eyes, sudden fits of enthusiasm, and his heavy bass voice which in his fits of enthusiasm makes such wonderful caprioles that people a great distance off stand still, thinking of some special phenomenon.

Correcting a horoscope is always good brain-exercise, requiring all our intellect and faculty of concentration. Superficiality and cursoriness will bring nothing but confusion; patience and perseverance alone can lead to a good result. But our pains are amply rewarded, when we at length arrive at a good issue; for not until then, can we observe from day to day how strongly in our feeling and thinking we react on cosmic influences. *Not until then do we begin to feel truly one with the Cosmos.* This is the reason why Astrology is so fascinating a study and moreover of such great help in life.

Action of the Directions.

(General Indications).

In judging the effect, the different progressed aspects will have, various points should always be borne in mind.

First the moral standpoint of the person, — the height to which the Ego has evolved. An example will make this clear. A butcher's boy e.g. may under an opposition of ☽ pr. to ♂ radix for the time the aspect operates, become a dangerous person and do mischief amongst his fellows with knives or other sharp things, whereas the same aspect in the horoscope of an exalted philosopher will probably express only in greater impulsiveness, apart from the effect this aspect has on the health.

The action of this aspect will be much more powerful, if there is *such an aspect in the radix horoscope.* This holds good for all aspects. It need not be exactly the same aspect, but something akin to it, as e.g. in the above mentioned case an ☌, a □ ☐, ∠, ♂ or P. If there is in the radix a favourable aspect between ☽ and ♂, the impulsiveness will come strongly to the fore, and the bad side of ♂ will keep more in the background, than in the opposite case.

A harmonious aspect by progression between ☉ or ☽ and ♃ or ♆ will mean infinitely more with an exalted individuality than with a low one, because the former can better respond to the high vibrations of these two planets.

The directions formed *with the planets in the radix* have to be looked upon as actions arising from inborn tendencies, and the directions formed *between the progressive planets* mutually, are influences operating on resultant qualities, and so on the progressive character.

The directions formed by the progressive Sun, are by far the most important and they reach their full action completely, when at the same time identical progr. ☽ aspects are operating.

They are weakened by opposite progr. ☽ aspects during the time these act, and the reverse.

The action of the progr. ☽ aspects is hardly noticed, if a progr. ☉ aspect of opposite action, is active.

Unfavourable ☽ aspects will as a rule have little effect on the health, unless inharmonious ☉ aspects are operating simultaneously.

To the degree the ☽ by progression moves on through the different signs of the Zodiac (1 sign in $2^1/_2$ years on an average or each month 1°), it takes on, in its expression, the qualities of the sign it passes through, — but the keynote of its action is always that of the sign it was in at birth. Those who have a watery sign on the ascendant, or ☉, ☽ or many planets in watery signs (especially ♋) are far more responsive to planetary influences (especially ☽ influences) than those who have the earthy and fiery signs very strongly represented.

Those too who are entirely taken up with material things, (earthly sings) seem to feel the influence less.

We must always keep an eye on the *transits* of the slow planets, as these may make an aspect of ☉ and ☽ etc. inactive for some time, if the action is opposite. (See p. 161 under *Transits of the planets).*

A progressive aspect from a *fixed* sign is of much longer action than from the other signs.

Every progressive ☉ aspect exercises its action about 3 years.
A progr. ☽ aspect operates from 3 months down to a few weeks, dependent on the sign from which the aspect comes, and in which it is formed and also whether such an aspect occurs in the radix.
The duration of the action of the progr. aspects of the *planets* depends quite on their velocity and, of course, on the nature of the sign. (fixed being the longest).

The ☽ will strongly exert its influence, especially if it goes by progression, through houses that contain many planets in the radix horoscope. The Moon brings changes of conditions and makes life rich in events through the many aspects it forms in its progression.
Especially strong are those inharmonious ☽ aspects which are formed in the so-called *climacteric years* i.e. those years in which the progr. ☽ comes in □ ☌ or ☍ to its own place at birth. This happens every 7 years after the year of birth, so in the 7th, 14th, 21st, 28th etc. year. The years 49 and 63 are called the great climateric years; they appear to bring many unfavourable changes, if many bad ☽ aspects occur then. The □, ☌ and ☍ aspect of ♄ to its own place by *transit* is coïncident with these periods of 7 years, for ♄ revolves through the 12 signs in about the same time as the ☽ by progression. (See p. 162).

Never lose sight of the radix horoscope in judging the progr-aspects. When the radix denotes strong health, a succession of bad ☽ aspects will not bring serious illnesses; — when the radix denotes great phlegm or indolence, a progr. ☽ aspect will not be able to make this character in the full sense of the word energetic and impulsive, during the time of its activity.

It is very interesting to trace how the progr. Moon-aspects bring us into contact with people typified by the planet that she aspects; e. g. a pr. ☽ □ ☍ brings us into unpleasant contact with people that come strongly under ☍, both as regards their calling and their appearance and manner. If the aspect had been harmonious, this coming into contact would have been of a pleasant nature. Thus a ☽ aspect with ☿ will bring us into contact with types that come strongly under ☿. (S. p. 141).
So we may know beforehand, what kind of people we are likely to mix with, during certain periods of time. In the second volume of this book will be explained why. — Everything, even the most trivial, occurs according to fixed laws.

It is superfluous to state that the environment, changes of season and temperature, other people etc. exercise an influence on our physical and spiritual life, but all these influences are regulated in cooperation with the cosmic powers and influence us by fixed rules, according to how they are brought to bear on our birth- and progressive-horoscopes.

Another general remark on the action of the "malefics":

Mars' action by aspect always means a struggle. In its bad aspects it brings excitement and strife and in its good aspects it impels us to hard work or effort and gives us the strength necessary for it. Under its influence we should be especially heedful of impulsive acting and speaking, for we are then inclined to say or do things we will afterwards regret.

Saturn slackens and hinders; — viz. in its bad aspects it brings obstacles of all kinds in a slow but certain way and in its good aspects gives patience, deep and profound study, and in general well considered and well finished work. It asks patience and concentration of us, and rewards according to our application of these qualities.

Uranus operates suddenly, as lightning flashes without warning, both under good and bad direction. Under its influence we may expect the most unforeseen reforms and changes, — beneficial or otherwise according to the aspect. Every impulsive action should be evaded, though one will be inclined to it, even more than under a Mars aspect.

Neptune in its good aspects gives diplomacy and in its ill aspects the diplomacy is applied wrongly, viz. we are either inclined to join in conspiracies and swindles, or we become the victim of them.

We do not consider Neptune a "malefic".

Mundane Directions, Profections.[1])

The formation of these directions is based on the same principle as with the mundane aspects (see p. 83), viz. the proportionate distances from the cusps define the aspects formed by direction. The M. C. moves 1° a year onward and the cusps of the other houses and the interjacent places proportionately; one may thus calculate the time that the planets in their progression, form aspects with their radical places and likewise also with te cusps. The mundane parallels in the same way are formed by taking the Meridian as directing point. These mundane directions arise through the earth's rotation upon its axis and have nothing to do with the Zodiac, — but with the houses only.[2])

Of these mundane directions we will treat only of the so-called *Profections,* as it is impossible to give for the mundane directions simplified calculations that are also sufficiently correct. Indeed, the zodiacal directions more than suffice for our predictions and moreover if the mundane directions are to be of use, we ought to be quite sure of the cusps of the houses. One degree difference in the M. C. gives a mistake of a year in the predictions and, in the Asc., often more.

With the profections this mistake is much slighter.

We have *twelve-yearly, yearly and monthly profections.* The former are by far the most important. We imagine that through the earth's rotation upon its axis, each point of the zodiac revolves once fully in 12 years; so the Asc., M. C., and the radix-places of the planets return to their original places after 12 years. The Ascendant in this way comes in the various radix-houses and the planets form their various conjunctions to Asc, M. C. and to the radix-places of the planets.

Thus directly after birth the ascendant comes in the 12th house and goes onward till on the next birth-day it enters the 11th house etc.

By the following simple method we can look up the profections in an instant.

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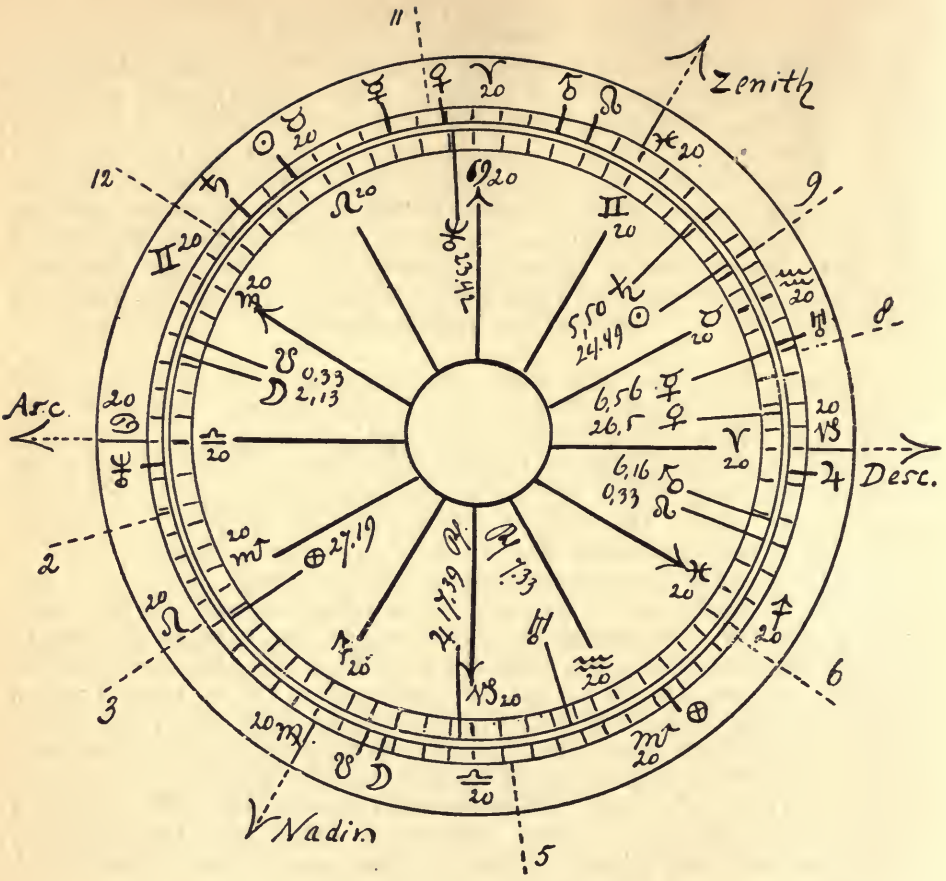
[1]) See footnote p. 158.

[2]) There are different methods of direction of the planets and cusps, — one astrologer following this, another that method, usually finding his own method best, — they are all based on the same cosmic law of perpetual repetition in evolution and may in a sense show us different sides of those repetitions.



Wheel to survey the Profections.

The inner wheel with division may be turned in the outer, which remains stationary, so that by bringing the place of the Ascendant of the inner horoscope to conform with the required time, we can at once see the position of the revolving planets in regard to the radix-horoscope.

We draw two horoscopes of different diameter, the smaller of which may be turned in the larger. We make the houses 30° each and put on the cusps the 12 signs of the Zodiac, with the number of degrees that is on the Ascendant, and put the planets in the exact place they ought to be.

In our example horoscope we had Ascendant 19°45′ ♎. For sake of convenience we will take 20° ♎ for the Ascendant and so for the other cusps 20° ♌, 20° ♍ etc. We divide each house in 6 equal parts,

both those of the outer and those of the inner horoscope. Every division is therefore 5° and with the help of this division we can give the correct places to the planets in both horoscopes; we may further indicate by dotted lines the cusps of the houses in the radix-horoscope.

We know that every 12 years the resp. points in both horoscopes come in the same place again and it will not be difficult for us to turn the figure according to the time we wish; for one house represents one year and a division represents 1/6 year or 2 months.

The outer horoscope represents the stationary radix and the inner the horoscope progressing by profection. Chiefly pay attention to the *transit* of the Ascendant through the houses and to the *conjunctions* formed by the Ascendant and the planets. The action of the conjunctions has to be taken here in the same way as those of the progressive aspects and need no further explanation. *Only bear in mind that the profections are quite subjected to the zodical directions and only fortify or weaken these in their action.*

With the *yearly profections and monthly profections* this is the case to an even stronger degree. I mention them, because they follow in the same scheme. — Viz. with the former a revolution is made in one year, one house will count a month, and a little division 5 days. The yearly profections are clearly perceptible in their action. With the monthly profections a revolution is completed in one month and a house is passed through in $2^1/_2$ days.

The figure represents the moment of the 12-yearly profection when the Ascendant has just passed 3 signs, that is 3 years after birth and further for every 12 years.

These profections may be of service in tracing the correct Ascendant. The Ascendant viz. coming into conjunction with one of the planets, will cause a reaction relating to our body and consciousness, — after the nature of the planet.

Directions of the Sun. [1])

As we chiefly apply the system of the Zodiacal directions, the Sun directions are those to which all others are subjected. They operate for three years on an average, — from fixed signs rather more than three years. The action in full force begins when the aspect is "full" and when a Moon direction (p. 156), lunation (p. 164) or transit (p. 161), gives the necessary impulse. This may happen somewhat earlier or later than at the point of time referred to.

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[1]) As far as possible I shall give briefly, especially with inharmonious directions, the fittest mental attitude by which one may fight and endeavour to overcome the inharmonious influence (resp. fault in the character). The study of the progressive

We need not consider an Orb here. For instance a trine aspect of the progressive Sun to Venus comes into action at the moment when the progressive Sun forms an angle of *exactly* 120 degrees with either Venus radix, or Venus progr.

This may be applied inversely, but the duration of the action is then in proportion to the velocity of the planet which forms the aspect. A Parallel is weaker than a ☌.

General rule. A good (harmonious) ☉ direction (△, ⚹, ⚻, sometimes ☌ and P.) denotes friendship, advantage, help etc. of people or things indicated by the aspected planet, — by the sign from which the aspect comes (resp. in which it takes place) — and by the house or the houses in which it occurs. A bad (inharmonious) ☉ direction (☍, □ ⊽, ∠, sometimes ☌ and P.) denotes difficulties, loss, illness etc.

According to the moral standpoint of the individual the action will express now on the physical, now on the astral or mental plane, — that is in our feeling and thinking — (see *Outlines of the Aspects* p. 80).

The ☉ directions influence the health, especially if the ☉ is hyleg (see p. 151) honour, improvement of position, promotion, favour of high-placed people, the father, and, in a feminine horoscope, the husband.

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aspects becomes by this means an unequalled source to self-education or in other words — of improving the character.

Moreover is indicated, where necessary, for what activities the different harmonious directions are most appropriate, so that one may make the utmost use of these favourable periods, chiefly for formation of character.

By learning to control ourselves, by banishing fear, envy, hatred from our mind, by cultivating kindness and willingness to help, we open at the same time the door to all that is good.

If we viz. positively intend to maintain our equilibrium, even under the most inharmonious directions, we learn to "rule our stars". Be resolute persevere, and do not look back on attempts that have proved a failure. Astrology makes us acquainted with the enemy — and this is a great gain.

A remark often made by some opponents of Astrology who are compelled by the facts — to acknowledge its truth, is that it compels man to be occupied too much with himself, — and consequently its thoughts are turned away from mankind as a whole, of which he is after all an integral part.

On the surface this may seem true, but it is not so in reality. We leave out of account the abuse that is made of Astrology by those who would drag the science down to be merely profitable calling.

For us who use Astrology as a means to arrive at self-knowledge and *as a system for self-education and improvement of the character,* there can be no question of this, in our opinion; — for what we improve in our character may help others also. If we want that which is good to radiate from us, we must first cultivate it *in* us, — without source no current.

By studying the forces which perpetually come to us from the planetary centres in the Cosmos, and form us and keep us, we simply apply the ancient proverb: "Man, know thyself", for man is one with these forces and inseparable from them, and the first beginning, — the alphabet — is the study of the twelve Zodiacal signs and of the planets, — *the consonants and vowels of the alphabet of the Universe.* The significance of those letters must be well impressed in our memory, if we would well understand the language which is spoken to us by means of these symbols.

In the horoscopes of young children the action sometimes expresses with the parents and reacts secondarily on the child; with a married couple now and again we see the same reciprocity.

☉ ☌ P. ☽. Under this direction a quite new cycle of life begins; so great changes are indicated. If the ☽ is badly aspected it will rather mean a critical period, accompanied by important changes which will lead at length to improvement. It is a new influx of the vitality of the Sun, for which the ☽ is transmitter. At first it may bring with it affection of a feverish nature, — this is especially the case with women.

☉ △ ✶ ⚺ ☽. A very favourable and beneficent influence in which the individuality tries to cooperate in harmony with the personality. The spirit is clear and intuitive, the health good. This position brings changes of a favourable nature, we gain new knowledge and experience of all kinds and new friends are made. It means improvement and progression in all way.

☉ ☍ □ ∠ ☐ ☽, A very unfavourable aspect for the health, for domestic affairs and for business. It gives care and disappointments, — struggle on every side. It will bring competitors in the field against us, old friends will turn from us or refuse their aid. It may also bring illness and death of parents or friends. The ☍ is especially a very critical time.

☉ ☌ ⚺ ✶ △ ☿. Mercury, the planet of the intellect, now receives new force from the Sun and our consciousness becomes enlarged. It is an excellent time for all mental work. The spirit works quicker than usuall and adapts ifself easily; this favourable influence will be of a lasting nature.

☉ □ ☐ ∠ ☿. Will make the spirit changeable and fickle and may bring us into unpleasing contact with people that come strongly under ☿. The □ aspect cannot be formed till at the age of about sixty.

☉ ☌ △ ✶ ⚺ ♀. A very favourable direction, bringing sunshine and love in life. It is favourable for all material affairs as well as for our feeling and thinking. It is a happy, agreeable time in which new ties of friendship, especially with women are being formed; — a marriage is probable under this aspect.

☉ □ ☐ ∠ ♀. A bad time as regards financial affairs, a tendency to great expenses and losses. It brings troubles with women, — separations in the family circle — loss of friends. It is for artists especially a difficult time. It causes one's feelings and emotions to be upset, so one should be careful of forming attachments during this time.

☉ △ ✶ ⚺ ♂. A favourable aspect by which our strength, courage, and spirit of enterprise is fortified. Under this aspect we come into contact with energetic, pushful Mars characters, who will influence us in a favourable sense. During this time we may venture to risk and attempt anything and have the energy and the power to bring it to a relatively successful conclusion. Beware, however, of being too impulsive.

☉ ☌ ☍ □ etc. ♂. A very critical time of which we are likely to be constantly reminded. It is a time of serious difficulties at home and in the world, a time in which life is in danger and in which we exposed to misfortunes

and all kinds of illnesses of an inflammatory nature, fevers etc. The ♂ is not so bad as the other inharmonious aspects. Under these aspects honour and good name may be in danger. By over-impulsiveness we are inclined to act without thinking and so cause quarrelling and strife. It is a fight between the higher and the lower self, — the animal qualities in man. By being continually on our guard against the debasing influence Mars can bring, we can make this time a good period instead of a fatal and destructive one. It means however a hard fight against the lower self.

☉ ♂ △ ✶ ☌ ♃ is one of the most favourable influences; — especially when we have the ☉ in good aspect to ♃ in the radix, this period will be characterised by happiness, prosperity, success and good health. The spirit will be jovial, hearty and inclined to study along religious and philosophic lines. New ties of friendship will be made. Much depends on the moral standpoint whether this influence will be made use of in a material or in a spiritual sense, but whichever it be, it is advisable to make the most of this time.

☉ ☍ □ etc. ♃, A bad direction which may bring legal trouble, enmity of the church, etc. It is a bad time for financial enterprises and for business people; bankcruptcy is not impossible. During this time the character is arrogant, haughty, boastful (provided there is any tendency to this). The native is supercilious and often makes himself appear ridiculous and impossible in the eyes of others. Monetary losses and adversities of all kinds may be expected.

☉ ✶ △ etc. ♄. A good aspect that makes the spirit more reliable, more patient and strong. It makes temperate and staid, gives a greater realisation of responsibility and tends to purer living. It brings a quiet activity and under this aspect we may expect help from people that will aid us to improve our position permanently.

☉ ♂ ☍ □ etc. ♄. Is a very unfavourable influence for everything, especially health, as it is weakening to the vitality. It brings difficulties, disappointments, losses and cares of all kinds and during this influence the spirit is greatly prone to worry. If bad Moon aspects operate simultaneously there may be danger to life. Here the positions and aspects in the radix should be especially considered, because upon these our judgment must depend. Fight depression as much as possible and do not give way to selfish inclinations.

☉ ♂ ♅. An influence that works quite differently from the △ or □ ♅ and therefore must be treated apart. During this influence great changes in our intuitions and our mental powers are denoted, — new ties are made, old ones broken in sudden, unexpected ways. The consciousness is enlarged and we become aware of the narrow circle in which we have moved so far; we become open to higher, wider thoughts. Under this influence we come into contact with peculiar characters and are sometimes placed in extraordinary positions — we should therefore be on our guard.

☉ ✶ △ etc. ♅. A very favourable aspect for our thinking as well as for material conditions. It brings unexpected advantages in a sudden peculiar way. We incline to travelling, to change, to reform. It is a very suitable time for occult study and it will bring us into contact with enlightened people who will be of service to us in that subject. Upon the whole it is a very peculiar time, — rich in surprises, strange, unforeseen events and remarkable acquaintances. It is a time we should do well to make as much as possible of, to gather knowledge and experience.

☉ □ ☌ etc. ♅ [1]). One of the most unfortunate Sun directions, which brings all kinds of difficulties and troubles, but in the ultimate they will result in a rich harvest of experiences and a widening of the consciousness. It is a time when unexpected obstacles arise in our way and adversities come upon us in a strange and sudden manner; a time of mental distress and agitation; — a time in which our best friends are inclined to leave us. Monetary losses, loss of friends, failure of enterprises, frustrated wishes. For women especially, this time is very unfortunate and divorces often occur or miserable marriages take place under this aspect. We should be on our guard against acting too impulsively; prudence in our intercourse with strangers is advisable, for under this aspect we are brought into contact with very peculiar characters, who may be a danger to us.

☉ ☌ ♆ [1]). A mystical influence which with the majority of mankind will have no other effect than to give a strange, mystical colour to the character, a tendency to psychic subjects and romanticism, but with highly evolved persons means a time of inspiration, of high ideals and of universal love for mankind. — Chaotic dreams occur under this influence, and psychic experiences of some kind.

☉ ✶ △ etc. ♆ [1]) is a very favourable aspect, — a delightful time is ours, if Neptune is well placed in the radix. Both on the material and on the spiritual plane this influence operates very favourably. It is a time of inspiration to the artist.

☉ □ ☌ etc. ♆ [1]) is a very bad time, in which all the lower tendencies and instincts in the human nature are rebellious and drag man down. It means a hard fight against our lower tendencies and habits, but if we can succeed in this fight, this influence will be of great help to us and widen our consciousness in the higher worlds. Under this aspect we should be on our guard against swindlers and mean people whom we will come into contact with.

☉ ☌ Asc. Brings public activity and public favour. The health may suffer under this conjunction — especially the head and eyes.

☉ ☌ M. C. Favourable for honour and reputation. Distinction and favour of powerful persons.

☉ ✶ △ etc. Asc. Good health, a peaceful, prosperous time. With a woman it may denote marriage.

☉ □ ☌ etc. Asc. A bad time for health (especially eyes) as well as for the position one occupies. Possibility of the enmity of powerful persons and of legal difficulties.

☉ ✶ △ etc. M. C. Honour and success, favour of dignitaries. It means marriage in a female horoscope.

☉ □ ☌ etc. M. C. Loss of position, disgrace, great trouble with superiors, legal prosecutions, losses or bankcruptcy.

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[1]) How the directions of the ☉ to the mystery-planets ♅ and ♆ will express, depends chiefly on the moral standpoint of the individual.

Directions of the Moon. [1])

The directions of the Moon operate about three months when the aspect falls in a fixed sign or comes from a fixed sign, and less from the other signs. This may also be applied inversely.

General rule. A good (harmonious) ☽ direction (△ ✶ ☌ sometimes ☌ and P.) is favourable for the general health (especially if the ☽ is hyleg) and in a mental as well as in a physical sense. It influences the possessions, the family-affairs, the wife, mother and sisters. The Moon directions also indicate the types of people with whom we shall come into contact, during the time the aspect is in operation.

Especially sensitive people, — i.e. those who have a watery sign for Ascendant, or many planets in watery signs and were born towards midnight, (☉, and usually ☿, near the northern meridian) — respond very strongly to Moon-influences. The ☽ and ♄ near the northern meridian, (Nadir) also in the ascendant, denote sensitiveness.

☽ ☌ P. ☉. Usually gives changes in the circumstances of life as well as in business. This position often leads to marriage. Both with man and with woman. In general it means promotion and prosperity, though the health often suffers under this aspect. This is especially the case with a woman where it may bring about feverish phenomena. Much depends on the ☉ and ☽ aspects in the radix. This direction is the beginning of a new cycle of life — under new conditions and new responsibility.

☽ △ ✶ ☌ ☉. A very good aspect under which new ties of friendship are formed, help of influential people and of the parents. Often brings marriage. The health and the intellect are improved under this influence and success and prosperity are assured under this aspect. So we should make the utmost use of this period. The time is favourable for all kind of work — especially along intellectual lines.

☽ ☿ □ ∠ ☍ ☉. Unfavourable time for all enterprises; bad for health. This aspect becomes worse from angles or cardinal signs. The spirit is rebellious during this time and too strongly taken up with itself, and brings about difficulties in the vocation, — with superiors, with parents and friends. Circulation and digestion are often disturbed under this direction.

☽ ☌ △ ✶ ☌ ☿. Very good aspect for mental work, writing, study, literary enterprises. It makes the spirit clear, active but also restless, and induces a longing after change. If ☿ in the radix forms a bad aspect to the ☽, or is otherwise badly aspected, the ☌ is unfavourable, as it brings to the fore all the bad qualities that are communicated to ☿ by other planets. We should then especially try not to indulge in the longing after change under this aspect, because this will not bring improvement.

☽ ☿ □ ∠ ☍ ☿. Brings restlessness, cares, many small disagreements, —

[1]) See footnote p. 181, 182.

indicated a.o. by the planets that are in bad aspect to ☿. If ☿ is weak, there is danger of nervous breakdown and brain trouble. Correspondence of importance should not be dealt with during this time, because we are liable to see and do things wrongly. It brings troubles through mental work. It would be best to suppress the desire to travel under this direction.

☽ ☌ △ ✶ ☍ ♀. Under this aspect many betrothals and marriages take place. The native is inclined to pleasure, company and art. All that is beautiful attracts and charms. It gives an agreeable, peaceful time, a time of pleasant emotions.

☽ ☍ □ ∠ ☐ ♀. Difficulties with women, children and young people; in general a time full of disappointment, grief and domestic sorrow. The native is inclined to let himself lose during this time in the matter of the inclinations indicated by Venus. With woman it causes periodical irregularities.

☽ △ ✶ ☍ ♂. Signifies an active time, a time full of energy and desire for work. The spirit is free, open and fearless. Those who hold positions that come under ☽, in particular find their business flourish during this time. With women a quick marriage or engagement often occurs under this aspect. Under this Mars influence a journey is often undertaken; it is a favourable time for it.

☽ ☌ ☍ □ ∠ ☐ ♂. When ♂ is in ill aspect to the Moon at birth, this direction frequently gives wounds, accidents and ailments of a feverish, inflammatory nature and sometimes brings death. It gives impulse and recklessness and if ♂ is in an angle, the period of influence seldom goes by without loss of blood. The good name often suffers through slander. By striving with all our force of will against impulsiveness in action and speech, we may pass through this time, without any too disagreeable experiences. It may bring difficulties with the other sex. We should therefore be careful during this direction.

☽ ☌ △ ✶ ☍ ♃. A very good aspect that brings promotion, success and prosperity in everything. It is one of the most favourable directions under which to begin new enterprises. The health is good — the body expands as it were, under the Jupiter-action. During the operation of this aspect new friendships are formed, and good things accrue from all sides. All one does during this time is good as a rule, it is therefore wise, to make the very utmost use of it. Under this favourable ♃ influence even the greatest pessimist will have to admit that life is not so bad after all.

☽ ☍ □ ∠ ☐ ♃. It is bad time for business, for beginning new enterprises. The native is arrogant and inclined to spend more than he can afford, so that economy during this time is to be recommended. It may bring into disagreeable contact with law or church. The health may suffer because the blood and the circulation are in disorder. It is also unfavourable for domestic affairs.

☽ ✶ △ etc. ♄. This direction brings us into contact with older people and brings help and support from them. It is a good time for doing business, and for the study of all that has to do with the earth, and the mineral kingdom. Under this direction we are inclined to act and to work with more tact, care and accuracy than usual. It brings a calm equilibrium into the health. It is a favourable time to endeavour to obtain a position of permanency.

☽ ☌ □ ☿ etc. ♄ is a very unfortunate direction which brings sorrow, depression, melancholy, disappointments, adversities, disillusion, losses and weakened health. What nature this will take, is indicated by house and sign. When the horoscope indicates poor health, this direction will bring illness in the form of colds, rheumatism etc. We should fight with all our might against depression. Beware as much as possible of older people and Saturn-types, for discord with them is most probable.

☽ ✶ △ etc. ♅. Sudden changes of a favourable nature are indicated, often also a journey. The spirit is clear, original, and eccentric. The native feels more strongly attracted to the other sex during this time. Those that have latent psychic talents will, during this aspect, be able to gain wonderful experiences on higher planes; for ♅ is the planet of clairvoyance. They will probably have visions. The most conservative man is inclined under this aspect to think and speak more liberal. It is a good time for studying occult sciences, to which one will then feel strongly attracted.

☽ ☌ □ ☿ etc. ♅. A very critical period, for the health as well as for the calling, honour and good name. It is a time of nervous strain, the spirit is critical, and to a high degree changeable. Adversities and accidents befall us as sudden as a lightning flash during this time. It would be best to seclude ourselves during this period as much as possible and to try to force ourselves to calmness. All changes undertaken during this time are likely to be regretted later on, so beware of impulsive action! Changes in a progressive direction may be desirable and useful under this aspect.

☽ ☌ ✶ △ etc. ♆. The ☌ is favourable or unfavourable according to the position of ♆ in the radix. It is a time in which the spirit is sensitive to psychic impressions, which may express themselves as predictive dreams, strange impressions from another world, impressions that have a most peculiar charm. For the highly evolved and psychically inclined it is a very favourable aspect, also for the artist. It brings inspiration. Strange acquaintances may be expected.

☽ ☌ □ ☿ etc. ♆ may bring us into disagreeable contact with swindlers and clever deceivers. It brings us into contact with strange types and we should be especially on our guard during this time. This aspect may as well bring psychic experiences, — not usually, however, of a very agreeable nature.

☽ ☌ Asc. brings changes, and often disturbances in the health, of a cold, watery nature.

☽ ☌ M. C. brings changes affecting the calling, the honour and reputation, according to the nature of the ruling ☉ aspects (progr.) and according to whether the ☽ in the radix aspects the M. C. or not.

☽ △ ✶ ♌. Asc. and M. C. brings favourable changes, popularity, good standing in connection with public institutions and societies; and help and support of women in affairs relating to the Asc. and the M. C.

☽ □ ☿ etc. Asc. and M. C. The reverse. A bad time for changes and journeys. Adversities and deceptions in affairs relating to the Asc. and the M. C.

Directions of Mercury. [1])

☿ ☌ ✶ ⚺ ♀. Favourable time for practising art, when the inclination and talent for it are present. An artist gets his best inspirations at this time. The spirit is inclined to mirth and witticism.

☿ ∠ ♀ brings disagreements and trouble in connection with music, the plastic arts, poetry. [2])

☿ ☌ △ ✶ etc. ♂. Makes the native clever and witty and gives mental energy. The ☌ is favourable if ☿ and ♂ aspect each other well in the radix.

☿ ☌ ☿ □ etc. ♂. The ☌ is unfavourable if ☿ and ♂ aspect each other ill in the radix. This direction brings quarrels, makes the native passionate, and arouses his temper, and, if the radix denote this tendency — mendacious and dishonest. We should beware of acting impulsively and should leave our correspondence for a calmer moment.

☿ ☌ △ ✶ etc. ♃. Distinction in literature or in public speaking and gain through them. It ennobles and refines the spirit, makes honest and upright and is a great help with all mental work. Under this good influence we should do as much of our work as possible.

☿ □ ☿ etc. ♃. This aspect is inclined to make the spirit hasty, vain, arrogant and boastful. We should be on our guard not to give way to this influence and should be careful in our judgments, because we are inclined to judge wrongly.

☿ ✶ △ etc. ♄. A very good aspect under which the spirit is earnest, accurate and dutiful. A good time for important correspondence and for profound study. Under this influence we can concentrate our thoughts better than usual.

☿ ☌ ☿ □ etc. ♄. A disagreeable time, in which the spirit is inclined to worry and to distrust everything. A bad time for having dealings with old people. We should be careful in all our doings and goings; for during this period we are liable to be wrongly judged and to be slandered. It is a time of disappointments and mental depression.

☿ ☌ ✶ △ etc. ♅. Expands the spirit, makes original and inventive, clever and impulsive. Brings occult study, — and especially the study of human nature.

☿ □ ☿ etc. ♅. Gives difficulties in connection with literary work, excites the animosity of the press, criticism; it makes the spirit sarcastic, sharp and unreasonable. It also brings into contact with occultism. With women this aspect may lead to hysteria. We should guard ourselves with all our might against too great an impulsiveness.

☿ and ♆. Every aspect attracts to mysticism but little can be said of this with certainty. It depends entirely on the evolution of the individual.

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[1]) See note p. 181, 182.

[2]) Other progressive aspects cannot be formed between ☿ and ♀.

Directions of Venus.[1])

♀ △ ✶ etc. ♂. This aspect brings great love for pleasure and society and strong attraction to the other sex. It arouses the passions and is therefore not a very good aspect. Upon the whole it means an agreeable, harmonious time.

♀ ☌ ☍ □ etc. ♂. Brings troubles and quarrels with the other sex. A very bad aspect for domestic peace, especially if the aspect falls in 7 or 4. It arouses the passions and it depends quite on the moral strength of the native, how this aspect will express itself.

♀ ☌ △ ✶ etc. ♃. A very good aspect that brings success and friendship especially of women. For artists a time not to be forgotten. It arouses feelings of sympathy and love and makes us generous and devoted.

♀ ☍ □ etc. ♃ is an aspect that causes separations and that is disadvantageous to all legal affairs. It may further bring us into trouble with the church, and this aspect usually causes domestic discord.

♀ △ ✶ etc. ♄ is a favourable aspect for moral growth, because it brings our feelings and emotions in equilibrium and makes them more constant. It brings us lasting friendship, honour, credit and is very favourable for the health. It is a quiet, agreeable time.

♀ ☍ □ etc. ♄ brings many disillusions, cares, separations as well as financial losses and attacks from secret enemies, who would hurt our good reputation. It is a time in which we need to carefully weigh each word we utter.

♀ △ ✶ etc. ♅ will bring unexpected advantages, both financial and in our position. It brings us new acquaintances and friends that will be of service to us and make us acquainted with occult sciences, especially Astrology. It is an excellent time for the study of this subject.

♀ □ ☍ etc. ♅ will bring separations and estrangements. The feelings and emotions are very strong under this direction and we incline to foolish actions under their influence. For women especially it is a very critical time, in which they need to look before they leap, — a time when all sudden changes are to be deprecated.

♀ ☌ ♅. The conjunction is not so unfavourable as the ☍ and □, it inclines to the sudden formation of ties of friendship and the nature of these will depend on the position and the aspects of ♅. It gives idealism and power of imagination and arouses the feelings.

♀ ☌ ♆ i.e. the union of the higher, universal, and the lower love. May lead to platonic ties of love and will in any case contribute to ennoble and refine the love and the emotions.

♀ △ ✶ etc. ♆. May have the same effect and in any case means a very harmonious, happy time in which high, idealistic feelings play a great part. Especially is this a time that artists will remember.

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[1]) See note p. 181, 182.

♀ □ ♂ etc. ♆ signifies as it were a fight between the lower self and the universal love of mankind; to him who is still engrossed with the former, it will be a time of great care in which he must be constantly on his guard against the people he comes into contact with. The higher evolved man may take a great step onward under this aspect.

Of the remaining planets the directions of *Mars* by progression are particularly to be considered. It will not be necessary, after the foregoing, to go into detail here, because we can study the action of these progressions of Mars by tracing the aspects of this planet in conformity with their action. (See p. 130—133).

The aspects formed by progression between the slow planets ♃, ♄, ♅ and ♆, take so many years for their formation and separation, that the action does not express itself as distinctly as with the speedier planets. It will, moreover, be easy for each to make these combinations for himself.

Of all directions, revolutions etc. that we have treated in the preceding chapters, the progressive aspects of the ☉ and ☽ (the ☉ and ☽ directions with the planets) are to us the most important. The ☽ directions — especially in the first half of life; those of the ☉ — in the second. We have also seen that with woman and further with sensitive natures the Moon-directions are always a great factor.

We had better, *for the present* keep to the progressive aspects of ☉, ☽ and planets only and leave *all other directions out of consideration,* — except the transits of ♅, ♄, ♃, and ♂. For the mutual directions of the progr. planets the same holds good as for those with the radix position. Their action is more pronounced according as the native is more progressive.

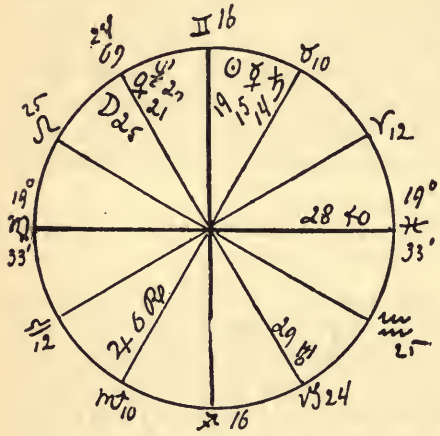
The Sun-directions are often brought to action by a suitable Moon-direction and the Moon-directions usually by a Lunation, or by a conformable Moon-aspect by transit. The latter is indicated through the *day-horoscope,* which is dealt with on p. 160.

Example to illustrate the Planetary Influences.

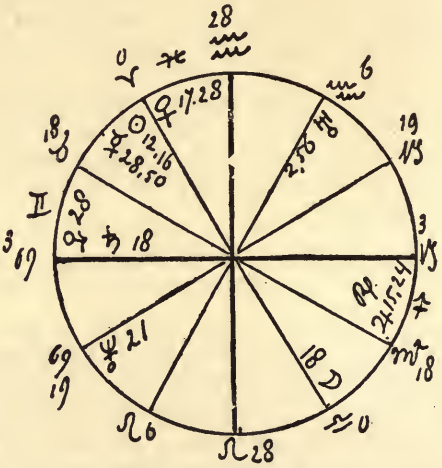
The following, taken from *Sepharial* and abbreviated, shows distinctly, how in everything the Cosmic law is working. They are a few examples from the great *'Titanic'-drama,* which filled all the world with awe in the year 1912. This is not the place to give an explanation *why* this disaster should occur, and cost the lives of hundreds of people. Those

who reflect on this and who know what life and evolution mean, realising that *life* in reality *cannot be destroyed,* will be able to find the solution himself.

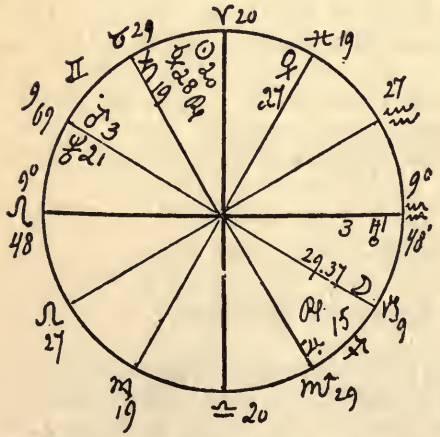
The Titanic was launched on May 31st 1911 at Belfast at 12.42 p. m. G. M. T., — a moment when, as Sepharial has it, "the whole amphitheatre of the heavens was witness to the indications of the impending danger."



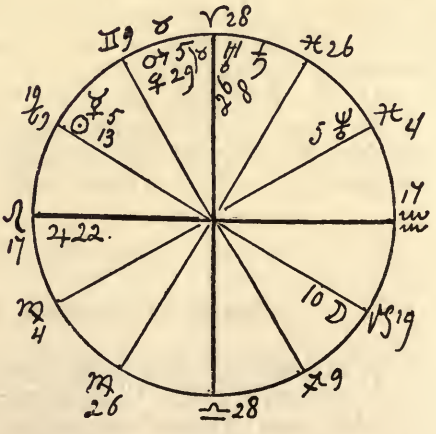
The "Titanic launched
May 31st 1911.



First voyage "Titanic" to Southampton
Apr. 2nd 1912.



Departure "Titanic" for America
April 10th 1912.



Birth-Horoscope W. T. Stead
July 5th 1849, 7. a.m.

The 19th degree of ♒ was rising at Belfast. ☿ the ruler of the horoscope, in the 9th (the house of long voyages), in ☌ to ♄, — the indicator of difficulties, obstacles, obstructions. Both planets were in ✷ to ♃. The Moon in the watery (ocean) sign ♋ going to the ☍ of ♅, — the symbol of sudden catastrophes.

The Titanic began its voyage to Southampton in order to be freighted on April 2nd 1912 at 9.20 a. m. The sign ♋ was rising and the ☽ the ruler of the horoscope. The ☽ is in ☍ to the ☉ and in □ aspect to ♆ in ♋, just under the horizon. The ruler of the horoscope therefore is separating from an eclipse and approaching a bad aspect to ♆, the traditional ruler of the ocean. The Titanic left Southampton and commenced its great voyage across the ocean at noon Apr. 10th 1912. The sign ☊ is rising and the ruler — the ☉ — is in □ aspect to ♆ in 12, the house of secret enemies or of hidden danger.

Again and again therefore we find the ruler strongly and significantly afflicted.

There is more, specially relating to the Titanic, viz. at the moment of the transit of the Sun through the equinox shortly before the departure of the Titanic, ♆ was in the 8th house (house of death) in □ to the ☉ and this position is repeated with the same aspect on April 10th — the day of departure.

One of the best-known passengers was *W. T. Stead.* According to his own information he was born on July 5th 1849, "before breakfast" (see horoscope drawn up for 7. a. m. and corrected).

Here we find the ruler, the ☉ in the *watery* sign ♋, afflicted by the ☍ of the ☽ and a □ ♄ from the 9th house, the house of voyages. ♆ is in the 8th house (death) in the watery sign ♓.

Ptolomy says that an unnatural death is indicated when both luminaries are afflicted by the same malefic, or when the two luminaries separately are afflicted and receive no help from ♀ or ♃. We see it here. The affliction of ♄ from the house of voyages indicates clearly that Stead was to die in a foreign place, while travelling, — through and accident.

The horoscope shows five planets in cardinal signs, with ♂ in M. C. — indicating the indefatigable energy, initiative and courage for which he was known. We see clearly indicated that great enthusiasm, that disdain of the consequences, this pioneering spirit. Stead edited a periodical for psychical research ("Borderland") but with ♄ in 9th, the house of philosophy, afflicted by ☉ and ☽, we cannot place any great value upon his philosophical researches, nor expect any great success in this line, though ♆ △ ☿ would inevitably take him strongly into those subjects.

At the moment of the disaster the following directions were operating. ☽ ☍ ♅, ☉ ☌ ♅, ☽ P. ☌ and by progression the ☽ in Stead's horoscope had come to 26° ♈, exactly to the ☌ ♅ in his radix horoscope.

Captain Smith of the Titanic was born at Handley on Jan. 27th 1850.

Here also we find at birth the ☉ ☌ ☽ and both afflicted by ♂. The time of birth was about 5 a.m. ♆ is again in the 8th house and ♄ and ♅ in 9′.

62 days (years) after the birth, ♅ had reached the M. C. of the horoscope, and on the day of the disaster ☿ went by transit across that point; while on April 17th a Suneclipse fell in ♈ 27°, close to the M. C. of Smith's and Stead's horoscopes. The ☽ was in Smith's horoscope in 4° ♌ and on the day of the disaster ♅ by transit was exactly in opposition to it, viz. in 4° ♒.

Moreover at the moment when the Titanic left Belfast, the 5th degree of ♎ was rising and ♂ was in exactly the same place, in 4° 56′ ♎.

This is briefly what Sepharial has written of it. Other particulars, with horoscopes of other passengers will be found in various astrological periodicals. The foregoing will be sufficient to show the relation that exists between the aspects in the Cosmos and the occurrences in the sub-lunary world.

Countries and Towns coming under the Different Signs of the Zodiac.

Not only man as a separate being comes under the influence of signs and planets, but also nations, countries and towns. The occultist knows that there is a Karma not only for the individual man, but also for a nation, a tribe and a country. All the little things — separate entities — are part of the greater (the Great). The influences in the Great must react on the less. Thus England, for instance, is ruled by Aries, consequently we may be sure that during the passage of Saturn through that sign England would have to struggle through hard times. Saturn passed through Aries 1289—90, 1320, 1349, 1379—80, 1408, 1437, 1466, 1496, 1555, 1584, 1643, 1702, 1761, 1790, 1820, 1849, 1879.

Consulting history we find these periods coincide with outbreaks of war, rebellion, religious persecution, trade depression or other tribulation in which we can distinctly see the result of cosmic influences.

That the Saturn-action operates so strongly every 29 or 30 years; and sometimes is scarcely felt, may be explained for the greater part by the simultaneous, neutralising, favourable Jupiter influences.

Here follows a list of countries and towns, the different signs under which they come and which rule them.

Under ♈.

Countries. England, Denmark, Poland-Minor, Burgundy, Syria, parts of Palestine.

Towns. Birmingham, Leicester, Florence, Naples, Verona, Padua, Marseilles, Capua, Brunswick, Crakow, Utrecht, Zaragossa.

Under ♉.

Countries. Ireland, Persia, Poland, Asia-Minor, the Greek Archipelago, Cypress, White-Russia.
Towns. Dublin, Leipsic, Parma, Palermo, Rhodes, St. Louis, Mantua.

Under ♊.

Countries. U. S. of America, Belgium, Braband, Lombardy, Lower-Egypt, Sardinia, West-England, Armenia, Tripoli, Flanders, Wales, parts of Palestine.
Towns. London (17°54′), Plymouth, Melbourne (10°29′), Bruges, Cordova, Metz, Nuremberg, Versailles, Louvain, San-Francisco.

Under ♋.

Countries. Holland, Scotland, Sealand, N. & W. Africa, Mauritius.
Towns. Amsterdam, Tunis, Algiers, York, Venice, Bern, Lübeck, Magdeburg, Milan, New-York, Manchester, Stockholm, Constantinople, Genoa.

Under ♌.

Countries. France, Italy, Bohemia, California, Sicily, Chaldea up to Bassorah, the N. of Roumenia, the Alps, the region of Tyrus and Sidon.
Towns. Rome, Bristol, Portsmouth, Philadelphia, Prague, Ravenna, Damask, Chicago (1st dec.), Bombay (2nd dec.).

Under ♍.

Countries. Turkey, Switzerland, West-India, Assyria, Mesopotamia (from Tigris up to Euphrates), Creta, Silesia, Babylon, Morea, Thessalia, Kurdestan, parts of Greece, Virginia, the Brasils.
Towns. Jerusalem, Corinth, Paris (29°), Lyons, Toulouse, Cheltenham, Heidelberg, Norwich, Boston, Strasburg, Brindisi.

Under ♎.

Countries. Austria, Indo-China, Thibet, Caspic Sea and environs, Upper-Egypt, Savoye, North-China, Birma, Argentinia.
Towns. Antwerp (21°), Charleston, Frankfurt on the M., Freiburg, Vienna, Lisbon, Johannesburg (27°), Copenhagen (1°).

Under ♏.

Countries. Algeria, Prussia, Bavaria, Cappadocia, Judea, Jutland, Marocco, Norway, N.-Syria, the Transvaal, Catalonia, Queensland.
Towns. Frankfurt on the O., Dover, Liverpool, Messina (18°), N.-Orleans, Washington D. C., Baltimore, Hull, Milwaukee (7°), St. John's, New-Foundland (2°), Halifax, Newcastle, Cincinati.

Under ♐.

Countries. Arabia, Australia, Cape Finistere, Dalmatia, Hungary, Moravia, Slavonia, Spain, Tuscany, Provence, Madagascar.

Towns. Avignon, Cologne, Stuttgart, Nottingham, Sheffield, Toledo, Bradford.

Under ♑.

Countries. British India, Afghanistan, Thracia, Macedonia, Morea, Illyria, Albany, Bosnia, Bulgary, Greece, Hessen, S. W. Saxony, Mecklenburg, Mexico.

Towns. Oxford, Port-Said, Brandeburg, Constanz, Brussels.

Under ♒.

Countries. Arabia, Red-Russia, Sweden. Westphalia, Wallachia, Abyssinia.

Towns. Los Angelos (California), Bremen, Salzburg, Hamburg, Salisbury, Brighton, Ingolstadt.

Under ♓.

Countries. Portugal, Calabria, Galicia, Normandy, Nubia, the Sahara.

Towns. Alexandria, Worms, Sevilla, Ratisbon, Grimsby, Southport, Lancaster, Kings's Lynn, Preston, Cowes, Bournemouth.

Though the type of the body and the foundation of the character of different nations that come under the same sign, is the same, — difference enough may, of course, be noticed, caused not only by race and nationality, but also by many kinds of by-circumstances, such as mode of living, habits, struggle for existence etc.

This is clearly seen e.g. if we take the Londoner and the American, both ♊ types. The race may be quite the same here, both speak one language, both are business people, both have a tall slim body (the American is somewhat heavier built), dark hair, the typical Gemini nose and the Gemini hustle and audacity. But for the rest what a difference between the polite, courteous well-mannered Londoner, who even says "thank you" when he offers you something and who is always "sorry", even if he has not put a straw in your way, — and the usually mannerless' American who calmly goes on gum-chewing, even if he is at an audience. Next, what a difference of opinion about their views on 'mine' and 'thine'! This was once typified by a Dutch lady living in America; she expressed it thus. „The standpoint of the Yankee is: mine is mine and yours is also mine."

The Mercury influence in this country is strongly blended with an unfavourable Saturn and Mars influence, through which this type may become decidedly dangerous.

These influences however, operate favourably in other respects viz. Mars gives energy and spirit of enterprise and Saturn gives the Yankee

a degree of self-control which he applies where it will serve him in good stead.

I once saw an admirable specimen of this in California. An old gentleman, wishing to cross a crowded, muddy street, was knocked down by the bicycle of a butcher's boy, which made an awful mess of his toilet. The old gentleman clenched his fists, but perceiving the person who had played him this trick — and immediately realising that flying in a rage would make the matter worse, he said, smiling politely "excuse me" and walked off. I could not help lifting my hat to that man, — a thing one seldom does in America.

Compare the German, especially the Prussian type, to the English Aries-type. Mars is the ruler in both cases, but the difference is very striking. Everything, including the sentimentalism in the German character points to the watery sign Scorpio.

Here also we cannot generalise; viz. there are regions in Germany that come strongly under Taurus, — there we find the heavy-built, thick-set type with the hind part of the head and the heavy bull-neck falling in one straight line, with the skull but little developed. Berlin e.g. comes strongly under Gemini, next to Scorpio. This shows clearly in the younger generation, where the slyness, the impudence and arrogance of Gemini go hand in hand with the masterfulness and despotism of Scorpio.[1]) The boy is bullied by the servant, the servant by the "Ober", the "Ober" by the principal, — the inferior cringes to the superior. Even the German way of writing shows ♏. Many people bring Germany under Aries — wrongly in our firm opinion.

How strong the influence of a country is on the form of the body, appears a.o. in America. The children of pure Italian and Southern French parents (so of roundheaded races) born in America, — get the long, American face with somewhat bent nose. The body also becomes more attenuated. The same may be seen in the Dutch colonies in Michigan and other parts of the U. S. where many Dutch people live. Many from the North of Groningen have round, fleshy faces and flaxen hair. Their children on the other hand, show the American type for the greater part. Even the colour of the hair becomes darker.

It is peculiar that with Germans the original type seems to be retained longer. Likewise with the Russians. On a journey through the different states of America we noticed the same amongst Danes and Norwegians.

By tracing regularly the events that take place in the different countries and towns, coming under signs through which ♄ and ♂ in their revolution through the 12 zodiacal signs, go, we can find the degree to which the place is specially sensitive (just as this is known for e.g.

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[1]) This type that strikes one everywhere by its disagreeable impudence and troublesome, noisy, showy ways migrates readily — hence its being met with everywhere in Germany, especially in the North. In fact it is ubiquitous, and endangers the good reputation of the otherwise docile and kind-hearted German (I do not here speak of the youthful German).

London, Messina, Melbourne). To know this is of great help in making predictions relating to the places.

Every place and region has its horoscope, — it is extraordinarily difficult to find it out.

The Zodiac of the Head.

We have never been able to discover any sound reason why the Zodiac of the Head should be commenced with ♈ in the place where in fig. I the sign ♊ is and that the first 30° then are called the *individuality*.

In our opinion we are nearer the truth when we strictly observe what occult philosophy teaches us, viz. that the seat of the individuality (the Ego) is found in the forehead, above the bridge of the nose. If we viz. place this point just within the Aries sign and begin this sign with the upper edge of the forehead, we get a division agreeing completely, not only with the qualities of the signs, but also with the division of the skull as phrenology gives it.

The sign *Aries* represents the head in the Zodiac of the "Great Man" and for this reason alone we must conclude that this sign (in the Zodiac of the head) must represent that part in which the intellect is seated viz. the frontal lobe of the cerebrum.

In fig. I the *front* (forehead — the *parietal* (side), the *temporal* (the temples) and the *occipital* (occiput), lobes of the *cerebrum* are indicated by the letters A, B, C, and D. The part under it, shaded, represents the *cerebellum*. Now, if we trace the division, — beginning at the sign Libra (♎) we see, that in

Libra falls the part of the neck that contains the prolonged spinal marrow (the medulla oblongata) which together with the entire system of spinal marrow and spinal marrow nerves have their origin here and may be regarded as the organ by which man is enabled to stand erect and retain his equilibrium. Moreover the lower part of the cerebellum that is in phrenology indicated by the sense of love (♀), falls in this sign.

Scorpio contains the cerebellum, the seat of passions and desires, — in astrology the sign of generation. In phrenology this part is indicated as the centre of generation, the seat of domesticity and of sensual love (♀ + ♂).

This part extends to behind the ear and a prominence behind the ear always denotes a strong Mars-nature (impulsiveness, passion, vitality).

Sagittarius represents in the phrenological map the place where the sense of freedom, combativeness and friendship are found, these agreeing to the qualities of ♐. The prominence of combativeness continues from the prominence behind the ear (♏) (see fig. II, 24). Here we have a combination of ♃ and ♂.

Fig. 1. The Zodiac of the Head.

1) Welwillendheid = Benevolence; Eigenwaarde en Zelfzucht = Self-assertion and Egoism; Vriendschap en Strijdlust = Friendship and Combativeness; Huiselijkheid en Sensualiteit = Domesticity and Sensuality; Evenwicht = Equilibrium.

Fig. II.

Fig. III.

2) Verstandsgroep = Intellectual group; Moreele groep = Moral group; Groep d. Eerzucht = Group of Ambition; Zelfzuchtig = Selfish; Groep v. h. familieleven = Group of Domestic life; Edel = Noble.

Capricorn comes in the place where prudence, selfishness, the striving to attain a high position and a strong self-assertiveness is centred — a combination of ♑ and the reflex of the sign ♋, that exerts its influence more strongly here than in the opposite sign ♒. So a combination of ♄ and ☉. The part that represents prudence (17) extends to Aquarius.

Aquarius is the first sign of the moral group which divides into the noble and the selfish sides (fig. III), the former ruled by ♃ and ☉, the latter by ♂ (20). Aquarius here rules prudence, constancy, carefulness, spirituality (idealism) and partly reverence (♄ and ♃).

In *Pisces* come the qualities reverence, hopefulness, spirituality, benevolence, — all Jupiter qualities, blended with Sun influence (♃ and ☉).

Aries rules the intellectual centres in the forehead (see fig. I and III).

Taurus, the lower part of the skull, that is indicated by ♀ ☿ (fig. I) and with 1, 1, 1 (fig. II), centre of the senses of shape, colour, measure, — indicating the talent of Taurus for art. Further the bridge of the nose, that part which with the Taurus-type is always so characteristic, viz. the short, straight nose, very deeply planted. This characteristic appears exceedingly strong with Taurus-dwarfs and deformed people. The reaction of Taurus is seen in the opposite sign ♏, which according to this plan governs the neck.

Gemini contains the nose with upper lip and the upper part of the mouth, the breathing (air) and vocal organs.

The long, thin, bent shape of the nose is one of the characteristics of Gemini, as also his seldom resting organ of speech.

Cancer represents the mouth (lower part) i.e. the upper half of the chin and the organs of digestion in its early stages (the stomach).

Under *Leo* comes the lower part of the chin and the front part of the throat where are the chief arteries that supply and carry off the blood; carotis (neck-artery) and jugularis (neck-vein).

Virgo becomes ruler of the region connected with the nutrition viz. the gullet and the chewing muscles (♍ and nutrition).

The physical development begins in its two phases, — the masculine, positive one and the feminine, negative one, respectively with the cerebrum and the cerebellum, — which may be represented symbolically by ☉ and ☽. Here is meant of course the moment when the consciousness in its various forms begins to influence the development of the parts of the body; while these by their action — which at first is only reflex action on stimuli — help again to further develop the centres of consciousness, therefore a mutual aid. The beginning of the real physical development is much earlier, — viz. at a time when there could be no question of a proper expression of consciousness.

Thus gradually by the influence of the Zodiacal signs in connection with the working of the consciousness of the individual, the physical body — *the reflex of the Ego* — comes into existence.

The Sun and Moon of the Zodiac of the brains are symbolised by

two organs, indicated in the figure by dotted lines (x and y). They are the *coronarium* and the *pituitary gland* (hypophysis cerebri).

The anatomists and physiologers know very little of them as yet and pathology tells us that they may increase greatly in size with certain mysterious diseases and show special symptons of degeneration. Occultism teaches us that the coronarium in the earlier stages of evolution was the sense of seeing, serving for observation on higher planes than we are conscious of.

It is remarkable that a certain kind of lizard is to be found that still possesses an identical organ in the shape of a third, rudimentary eye, situated in the middle of the head. During the fetal life there exists a connection between this mysterious brain-appendix and the third brain-chamber.

Occultism tells us that in the future these organs will again develop and become the 6th and 7th senses, — that of clairvoyance (♅) and that of clairaudience or clairfeeling (♆).

Figure II represents the phrenological map of the head.

1, 1, 1, are the prominences for shape, colour, weight, measure, number.
2 is the place of the individuality.
3 „ „ comparison and intuition.
4 „ „ causality.
5 „ „ cheerfulness.
6 „ „ sense of construction.
7 „ „ benevolence.
8 „ „ imitation.
9 „ „ idealism.
10 „ „ reverence.
11 „ „ spiritualisation.
12 „ „ eminence, nobility.
13 „ „ constancy.
14 is the seat of carefulness.
15 „ „ selfishness and self-assertion.
16 „ „ desire for approbation.
17 „ „ cautiousness.
18 „ „ secretiveness.
19 „ „ capability of learning.
20 „ „ destructive faculty.
21 „ „ attachment.
22 „ „ friendship.
23 „ „ aggressiveness.
24 „ „ vitality, combativeness.
25 „ „ love for married life, for offspring, — amorousness, sensuality.

Figure III indicates the principal division into 4 groups, three for the cerebrum, and one for the cerebellum.

The Zodiac of the Eye.

We can find the expression of the zodiacal signs not only in the different parts of the skull and the conformable parts of the brain, in the mounts and lines of the hand, but also in the various subdivisions of the face. Nowhere however is it expressed so completely as in the eye and especially in the *Iris*.

On this fact is founded the *Eye-diagnostics*[1]) i.e. the science of ascertaining the nature and seat of a disease of different parts of the body from discolourings and other indications in the Iris. It is not merely a knowledge accepted by the laity, but it is nowadays put into regular practice by a great number of medical men.

Ignaz Péczely, a Hungarian, discovered this method. When a boy, he once caught a large owl. The bird defended himself furiously and clawed his talons deep into Ignaz' hand. In order to free himself of the clutch, the boy was compelled to break the leg of the owl with his free hand. The moment he did so, he saw a dark stripe shoot through the lower part of the owl's eye (through the Iris) and at the same side where he had caused the fracture. He dressed the leg, which after some time recovered and he now noticed that according as the process of curing advanced, the dark line became surrounded by a narrow light-coloured line, — as it were wrapping the sick place round with a protective layer.

This event from his boyhood was recalled to his mind by another observation bearing upon it, when he had just finished his study as doctor of medicine. This began his reseach in this line, — which ended in giving quite a new method of diagnostics. Gradually he got to know the exact places in the Iris in which the different parts of the body are indicated (see diagram) by observation of his patients.

Quite independently of astrology he arrived at the division of the circle of the Iris into 12 equal parts, each of 30° (the 12 zodiacal signs) and to subdivide each part of 30° into 3 parts, each of 10° (the decanates).

It is extremely interesting to study his observations in relaiton to Astrology. He shows that the blue colour of the Iris is the only true colour for the Indo-European race, — how all newly-born children have blue eyes, — how with a bad condition of health the Iris becomes darker, — how the ideal colour is the light sky-blue and how the brown and mixed variegations denote a less strong constitution, — are in reality symptoms of degeneration etc.

When he speaks here of symptoms of degeneration, meaning the brown pigment in the eyes, this refers to a pure race of blue-eyed people and it may be doubted whether he does not go too far here in his conclusions. There are, indeed, pronounced brown-eyed races, born with blue eyes though they may be, and by mingling of races, varieties must undoubtedly appear.

Péczely relates that many remedies leave a lasting trace in the

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[1]) Cf. the work of Dr. N. Liljequist, "Die Diagnose aus den Augen". How far the eye-diagnostics may be used in practice, we do not consider. Nor do we care what too impulsive and prejudiced opponents say of it. A thorough research into this branch of medical science will probably make them realise that at least the *basis* of it is true — and that is what most matters here.

By reading the following pages in connection with what has been said before in the book, the *why* will here also become clear.

Iris, and so do the different organic diseases. He says that in the variegations of the colour of the Iris the condition of our mind is shown with absolute accuracy.

To the expression "the eye is the mirror of the soul" we may therefore add according to this doctrine, "and of the body".

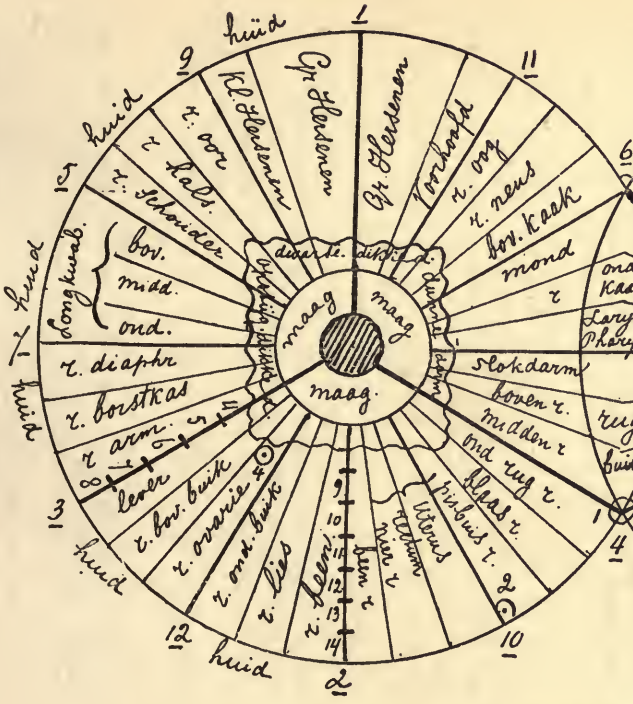
Why *must* all that happens to the body *be expressed in the Iris? For the same reason that in man everything which happens in the Cosmos, is reflected.* This becomes clear to us when we consider man as the Cosmos of the eye (which therefore represents the microcosmos then) and by doing so we may go a step further and say: "In the eye the cosmos of the individual reflects at the moment when he was born plus the progressive changes that have taken place therein since that point of time.

There will be no need to point out that the reflexion of the Cosmos also takes place in every part of the body, but the Iris lends itself best to observation. *Chiromancy* or palmistry is founded on the same principle.

Some people have the gift of deciphering these cosmic hieroglyphs in a higher degree than others; — what is as clear as daylight to one is a sealed book to another; which however does not alter the fact that the latter often claims the right to criticize the former and call him fanciful.

Let us regard the figure on the next page. The numbers on the right and left arm and r. and l. leg denote:

Right Iris.



Left Iris.

From Schlegel's Eye-diagnostic.

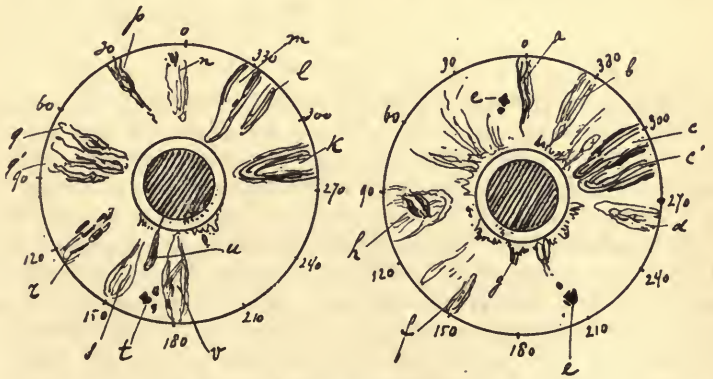
[1]) Gr. Hersenen = Cerebrum; kl. Hersenen = Cerebellum; oor = ear; hals = throat; schouder = shoulder; Longkwab = lung-lobe; borstkas = thorax; lever = liver; buik = belly; ovarie = ovary; lies = groin; been = leg.
Voorhoofd = Forehead; oog = eye; neus = nose; kaak = jaw; mond = mouth; slokdarm = gullet; rug = back; blaas = bladder; pisbuis = urethra; nier = kidney; milt = spleen; opstijgende dikke d. = rising colon; dwarse dikke darm = cross colon; dunne darm = thin gut; maag = stomach; huid = skin.
r = right; l = left; bov. = upper; midd. = midd; ond. = lower.

Arm.	Leg.	
4. Shoulder-joint.	9. Hipjoint.	(1). Navel.
5. Upper arm.	10. Thigh.	(2). R. Testicle.
6. Lower arm.	11. Knee.	(3). L. Testicle.
7. Hand.	12. Lower shin.	(4). Blind gut.
8. Finger.	13. Foot.	
	14. Toes.	

The upper part of the diagram (4 decanates) is occupied by the cerebrum, and outside it (1 decanate) is the place of the cerebellum. The Nadir is occupied by the r. and l. leg and following the diagram from the Zenith to Nadir we see the resp. parts of the body follow each other in regular succession.

The dark spot in the centre represents the Pupil of the eye and round it group stomach and intestines, while outside them in the left eye the place of the heart is indicated. The circle surrounding the figure (the outer half of it) i.e. the outer edge of the Iris, is the place where diseases of the skin are indicated.

In a book on astrology it is not the place to digress on eye-diagnostics, but we cannot refrain from giving a reproduced diagram for explanation, in which the characteristic delineations in the Iris are shown as they may present themselves with different sickly affections. With the help of the large diagram it will be easy to conclude the nature of the illness from the place where it occurs in the Iris.



R. Iris. (Different Delineations.) L. Iris.

The reason why we insert this diagram is the following. We tried to make clear on p. 20 etc. that we, by living out of harmony with the Cosmos, as it were, exclude ourselves from the only source of life and harmony, and it is *this exclusion* which is so to speak, *portrayed* by the delineations of the Iris. An illness has often been compared to a safety valve which is opened, and such it *is* in the most literal sense.

Because by our wrong characteristics and habits we are not in harmony with the *Whole* of which we form a part, we exclude ourselves from it, and as this is an exclusion from the *Source* of life, it would have to mean physical death to us, — expulsion of our physical body. Now this does not take place, an organ e.g. becomes ill and that sick organ shows in our eye as a seclusion, a separation of the healthy part of the Iris. When recovery follows we see a white line forming round the separated part — thus as it were forming a *new union* of the two. The separation was only temporary and the bond between the microcosmos and the Cosmos has grown tighter. If we apply this to man and the Cosmos we can imagine that here not only a material but also a *mental process of recovery* took place.

Had the organ perished and so become expelled, this would have left a lasting defect in the Iris and the characteristic that was the cause of the illness would not have been improved, — had to wait therefore till a following incarnation to be taken in hand. *Every illness therefore is a process of recovery for the soul.*

Astrology and Medicine.

"The man who is ignorant of the science of astrology, deserves the name of fool rather than that of physician."
HIPPOCRATES.

As we observed before, astrology may be of incalculable use in medicine, as regards diagnostics as well as therapeutics and prognosis.

People begin to see this again here and there, especially in the United States; but also in England and France there are many medical men that combine astrology and medicine — and thrive, as well as their patients. In Holland also the doctors will have to dismount from their pedestal (or is it a mounting rather?) in order to throw light by this combination in the numerous obscure cases that are now directed to the lumber-room „nerves, paralysing of the heart and complications."

Moreover astrology wants the medical men, because they, having often the opportunity of tracing the progress and the exact time of births, may throw a light on various questions regarding the birth and the sex, in which Ptolomy has indicated the way to us.

Especially as regards teratology, interesting studies may be made. We know the aspects under which deformities often occur, but especially with these teratological products it is decidedly needful to know the exact time of birth, seeing that the afflictions of the cusps mean so much here.

By making notes on the births, the medical men would know by

simple calculation when the native is subjected to special inharmonious influences and they might work prophylactically by prescribing a definite mode of living during the time the influence is working. How much disease and misery might not be averted in this way!

They would know by studying astrology that e.g. a person cannot be operated free of danger, on the day when the Moon is in the sign representing the sick part of the body. They would choose the right astrological time for their operations and by that enlarge the chances of recovery, or at any rate hasten the process of recovery, while they expose the patient to the reverse when they choose the most unfavourable day. Investigate how the evidently inexplicable success of some surgeons for a great part is connected with the fact that they intuitively — quite unconscious therefore — choose the right time for their operations. And the same holds good for therapeutics.

The ancients knew these truths and knew that on the faithful obeying of the ensuing prescriptions, the success of the attendance depended for a great part.

For operations choose the time when the Moon is waxing in light and in velocity and when it is in a fixed sign, — unless this sign represents the part of the body that has to be operated upon. The Moon should, if possible, receive good aspects from ♃ and ♀.

This sign should be strong i.e. contain a benefic or receive good aspects. ♃ and ♀ in M. C. or the ruler of the Ascendant there, is fairly favourable, provided it is not afflicted by ♂.

Ptolomy knew the relation existing between the planets and certain diseases and the relation between definite planets and definite vegetable and mineral remedies.

He arranged both the different plants and the minerals under the conformable planets and *Paracelsus* especially studied the plants in their natural connection to the planets. He taught that diseases may be cured by sympathy or by antipathy i.e. that on one hand diseases that come under a special planet may be cured by means that come under the same planet [1]) and on the other hand by means that may be arranged under the opposite planet.

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[1]) According to *Paracelsus* the plant has, just like man and animal, in it his organs. In the herbs are a heart, liver, spleen etc. just as in man. This does not mean, he says, that the heart can be found in the plant as it can by man, but that it is present as a *power* and a *virtue,* like to the heart.

In the firmament are seven organs, just as in man, — but not as palpable organs but as power and virtue, without body, as with man nothing is found to be bodiless. — In the spirit the remedy lies, but not in the body.

In the first place *Paracelsus* seeks the *conformable shape* in the plants, — conformable to man and Cosmos, and he usually administered the plant which in shape conformed to the sick organ or part of the body, because according to his theorem both the sick organ and the agreeing plant took their shape from the same principle.

Thus the diseases that come under ♀ may be cured by remedies coming under ♂, — diseases under ♃ by remedies under ♄ — diseases under ♄ should be treated by remedies falling under the ☉ etc.

For a closer acquaintance with the long lists of plants arranged according to the influence of the planets I refer to *Culpepper's Occult Botany.*

He says, "first see which planet caused the disease, next which part of the body is suffering from the disease, and whether the disease is in the tender parts of the body, in the blood or in the system of bones, — next by which planet the ill part of the body is ruled.... You may arrest the disease by herbs opposed to the planet that causes it; e.g. diseases of Sun or Moon by herbs under ♄ and the reverse, diseases of Mars by herbs that come under ♀ and the reverse. By sympathy as well may be cured, viz. every planet cures its own diseases e.g. herbs under ☉ and ☽ cure the eyes, those under ♃ the liver, those under ♂ the gall and those under ♀ the diseases caused by ♀."

Curing a patient by submitting him to coloured light may also be reduced to planetary influence viz. just like the 7 notes of the octave form the 7 planetary keynotes of the *Harmony of the Spheres.* The 7 colours of the spectrum are the result of the refraction the white light undergoes by the 7 planets (here *the materially visible planets* are *not* meant, see p. 227).

The word planet is used here in the astrological sense, so ☉ and ☽ are included. Uranus and Neptune are not counted, belonging as they do to the next octave, under which ultra-violet should be counted. The ultra-red belongs to a preceding octave, so an octave of still slower vibrations than red has. The colour of ♂ is red, ♀ blue, ☿ yellow, ♄ green, ♃ purple, ☉ orange and ☽ violet.

Every doctor knows the great influence of the colours on certain diseases and on the state of the mind in general. If you put a mad man who suffers from fits of rage (♂) in a red-coloured room (♂) you need not wait long for a fit, but if you put him in a blue-coloured room with blue (♀) coloured glass before the window panes, you will calm him. Let the melancholy man (♄) abide in red (♂) light and you will make him brighter. So this is a cure "by antipathy". An example of cure "by sympathy" is e.g. the curing of the small-pox under red light. Many diseases of an acute inflammatory nature such as e.g. small-pox [1]) come under the planet ♂ and by applying red light here, one not only accelerates the process of recovery, but prevents scars

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in the Cosmos; it therefore might be expected that the (healthy) principle in the plant would come to the aid of the sick principle of the part of the body.

By learning to read the stars of the firmament, he says, the curer learns to cure; not by reading confusedly but connectedly, just as each word in itself has a meaning, but a sentence is formed only by a series of connected words.

[1]) Small-pox is a ♂—♄ disease.

being formed after the process of recovery. So here ♂ is the curer of the ♂ illness.

It is scarcely the place to give here lists of diseases and remedies that come under definite planets. I refer to Heinrich Daäth's and Raphael's Medical Astrology and to the above-mentioned work of Culpepper. I will only say in short something for elucidation.

We divided the houses of the horoscope into angular (1, 4, 7, 10) succedent (2, 5, 8, 11) and cadent (3, 6, 9, 12) houses and of these the latter especially have to do with illness. We saw that the mutable signs (♊, ♍, ♐, ♓) are conformable to the cadent houses and so we see that Virgo, the sixth sign, rules the sixth house i.e. one of the cadent houses that in the first place should be considered when we have to decide in case of illness, and that therefore bears the name of the "house of disease" (p. 90, 91).

So the sign Virgo rules the house of disease and ☿ is the ruler of this sign; — hence we conclude that most diseases take their origin in the digestion (♍) and are usually of a nervous (☿) nature. But further follows the great truth which presses forward more and more of late, that *in the Mind* (☿-the Mind) *lurks the power of controlling diseases*, and seeing that the houses represent the body, we may as well say the Mind is the master of the body. No doubt the reverse is also true in a sense; for if the Mind finds no normal instrument by which to express itself, that expression can only be defective.

When ☉ or ☽ are in a cadent house, but especially in 6 (also, in a less degree, in 12) the vitality is weaker — especially when in these houses they are afflicted by Saturn. Peculiar as it may seem, this action extends not only to the sign in which ☉ or ☽ are placed in the 6th but also to the signs which are in ☌ or □ to it; so if the 6th house e.g. is ruled by a fixed sign, the action expresses itself to some degree in all four fixed signs, so also in the parts of the body conformable to them. If e.g. with man the ☉, or with woman the ☽ is in 6th, afflicted in the sign Taurus (it holds good for the other planets too, of course, but in a less degree) we might expect not only that the part of the body, ruled by ♉ (throat) will be subjected to disease, but also the genitals (♏), the heart (♌) and the blood plus the mental qualities (♒) may show a tendency to disease.

This applies as universal rule, and also that the position of ♄ in 6 and afflicted, is a very bad token for the vitality; it often is the indication of chronic diseases coupled to atrophy, paralysis, gangrene etc. Under this fall e.g. all disease of the system of bones (♄) as osteoporosis, osteomalacy, abnormal formation of bones; also chronic skin-diseases, chronic rheumatism, tuberculosis, all kinds of paralysis, etc. ♅ in 6 will indicate great sensitiveness of the nervous system and diseases of it. The position of ♅ or ♆ in 6 often denotes strange, little-known affections also.

Although not so potent as ♄, ♂ and ♅, the afflictions of the other planets may also manifest in the above-mentioned way e.g. the ☉ in 6 (in ♉ or ♈) strongly afflicted by ♃ would indicate a propensity for apoplexy etc. For further particulars refer to chapter: Health and Disease p. 139.

In this direction medical men might pay great services to astrology and — last though not least — to their patients; the field lies fallow for a great part and the soil is rich.

Especially where it concerns internal affections that are hard to diagnose, astrology may be of incalculable use — and poor, tortured humanity would have to play less the miserable part of the rabbit that is experimented upon!

One will be inclined to say that this is in reality a returning to old and long-left methods of cure and this truth will not be denied, but one should not forget that it is a repetition with better resources — i.e. with an enormous theoretical knowledge and a well-schooled intellect.

Everything repeats itself, in the scientific department as well as in nature. *Repetition is the foundation of all progress*, of every evolution; every repetition is coupled to progress.

The science of medicine has experienced the strong influence of materialism and under that influence it was sure to harden and perish, just like everything must perish under that crystalizing influence; — however much good materialism brings, for the rest, during the short time it waves its sceptre, — *if it influences too long, it kills.* It is a necessary link in the chain of evolution, no more.

However primitive the ancient medicine of the time of Ptolomy and long before, may seem in the eyes of the present doctor, — it nevertheless did wonders, for the simple reason that it had a firm, sound, constant basis, — the Cosmos, — those people knew that the microcosmos reflects the macrocosmos. On this basis one may safely build on and the pioneers who will erect this new building on the old foundations, we must no doubt seek under the sign Aquarius. (♒ the Reformer).

In still another way astrology may bring much light to the medical man. It is namely known that with various acute diseases a crisis comes after a certain number of days, and repeats itself after a certain number of other days in many cases. If we study this in connection with the positions of the Moon and with the position of the planet under whose influence the disease arose, we shall find that these moments of crisis appear during the time the Moon is in □ or ☍ to the place it occupied at the moment the disease began, or also at the moment the patient was laid up and called in the doctor's aid. The being laid up we may viz. regard already as a critical exacerbation in the process of illness and this will usually arise at the moment when the Moon comes in ∠ to the position it occupied at the commencement of the disease.

Likewise the ☍ position in connection with this place, will cause a slight exacerbation.

The crisis denotes a turning in the process of disease: improvement or getting worse — and as the Moon revolves in about 28 days, we may expect a crisis the 8th (□) day and the 14th (☌). On the 21st day the Moon comes again in ☐ to its original position, but the process of recovery with acute diseases has usually been entered upon by that time and this period will be less noticed. Moreover the 5th and the 11th day should be considered, when the Moon comes in ∠ and ☍ to its original position.

One must not set to work mechanically here, but should have one's judgment work and regard the progressive- and radix aspects in the patient's horoscope in relation to those in the Cosmos during his illness. After having made some astrological knowledge his own, the medical man will realise the great use of this method.

In judging the critical days one should especially take into consideration the normal duration of the illness. If this is very short, e.g. 6 or 7 days, one may expect the crisis when the ☽ is at a distance of 45° (∠) from its original place. If it is longer e.g. from 8 to 15 days, the place of 90° (□) has especially to be taken into account, and if the normal duration is longer than a fortnight, one may expect the principal crisis on 180° (☌) and 270° (☍) from the original place of the Moon, so on the 14th and 21st day after the beginning of the illness.

Why do e.g. infectious diseases appear good-natured one year and malicious in another year; — why e.g. should small-pox or scarlatina be in some year so virulent and in other years so much less dangerous that hardly any notice is taken of them? This cannot always be reconciled with influences of climate e.g. that in one year the temperature and the moisture of the atmosphere should be working more favourably or more unfavourably on the development of the virus.

If you care to find the solution to this riddle, — you will find it in the constellations of the planets. there only.

Put all prejudice aside, if possible, and seek honestly in that direction and unless your research is too superficial, I am absolutely certain that you are won for Astrology.

Diseases coming under the Planets in the Different Signs.

"Hail him who follows not the erring ways, but the order of the light of nature — he is the remedy and the healer."

PARACELSUS.

In judging the native's more or less receptibility to various diseases one should, as has been mentioned, trace the 6th house especially; —

the sign on its cusp or the planet possibly placed in this house, usually indicates the weak point. Further should the ascendant and the afflictions that Sun and Moon receive also be taken into account. From this we learn whether there is a propensity for illness and in what direction we have to look for it. Next, one should consider the planets in their signs, and one may arrive at more detailed conclusions. The signs in which the planets are posited therefore, indicate the receptibility to certain affections and we may accept as a general rule that inharmonious aspects increase this receptibility.

That the disease of a part of the body not only expresses itself by the Zodiacal sign which represents this part of the body, but also by the signs which form an ☌ or a □ aspect to it, becomes clear to us when we classify the diseases into:

A. Diseases of the physical body.
B. Diseases of the astral body (the soul).
C. Diseases of the mental body (the mind).

These three groups of diseases agree respectively to 1 the *fixed* signs (♉, ♌, ♏, ♒), 2 the *mutable* signs (♊, ♍, ♐, ♓) and 3 the *cardinal* signs (♈, ♋, ♎, ♑) and as we know that the four signs of each group form an ☌ or a □ aspect to each other, we understand that a disease that e.g. expresses itself in ♓, a mutable sign, — so a suffering of the soul — will show a tendency to express itself also in the corresponding signs, in inharmonious aspect to it, the signs ♊, ♍ and ♐ which also represent the soul.

The same holds good for all cases. [1])

If there is a symptom, we may define beforehand where most probably the further symptoms will show themselves.

That a disease really shows this tendency of expressing itself by an ☌ and □ symptom-complex, we will elucidate with a few examples.

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[1]) To those who cannot believe in the great influence of the signs of the Zodiac and the planets on the health of body and spirit we advise, *by way of transition,* to make for a short time a study of the characters and temperaments of their acquaintances in connection with their horoscopes. They will find that their temperament is accurately expressed by the Zodiacal signs that play the strongest part in their horoscopes, so especially by those signs that are on Asc. or M. C. and those that contain many planets (especially ☉ or ☽). They will see that a special temperament belongs to a special sign and according to the following scale.

A. Choleric [2]) temperament — fiery signs ♈, ♌, ♐.
B. Sanguine „ — airy „ ♊, ♎, ♒.
C. Melancholic „ — watery „ ♋, ♏, ♓.
D. Phlegmatic „ — earthy „ ♉, ♍, ♑.

We need hardly mention that the pure type is rarely found, but usually transitions in which one of the four characteristics is most conspicuous.

[2]) One might also think of gall by choleric, and of blood by sanguine and conceived in that way, one could arrange choleric among the watery signs and sanguine among the fiery signs. The general conception however is the one mentioned above.

Diphtheritis, a suffering of the throat, so coming under ♉, is attended with weakness of the heart (♌) and a rapidly developing anaemia (♒).

The symptons with *Uraemia* (♏) are chiefly dryness of the mucous membrane of the nose, the mouth and the larynx (♉), hoarse voice (♉), attacks of fever, dizziness (♌), convulsions, spasms (♒),

Neuralgia, Weakness of the nerves, a suffering of the head (♈) expressed as insomnia [1]) (♈), want of memory (♈ and ♋), head-aches, gastric disturbances (♋) such as e.g. dyspepsia (♋). With the cerebral form the sign ♈ plays a greater part, with the gastric the sign ♋.

The *sexual neurosis* comes under the cerebellum rather, the sex-function is affected (♏) accompanied by pain in the back (♌) and weakness of the limbs (♒).

With *Nephritis Chronica* [2]) (♎) where the proper membrane of the kidney (♎) suffers and the kidney is soft and large, gastro interitis, aneamia, disease of the eyes, such as retinitis [3]) (♈), oedemia [4]) (♋—♓).

The *skin* (♓) and the *kidneys* (♎) influence each other mutually, — when the skin secretes more sweat, the kidneys have an easier task.

With *Nephritis Chronica intersitialis* (♏) where the interstitial membrane chiefly is suffering, which by contraction causes the withered kidney — small and hard — (fixed sign) appear cachexia [5]), asthma, anaemia (♒), hypertrophy [6]) of the heart (♌), sclerosis [7]) of the arteries, hard throbbing pulse (♒ and ♌).

Syphilis (♏) expresses by festering of nose, throat and larynx (♉). Regarding this disease so universally spread at present, which at the beginning of the 16th century began to scourge Europe in a terrible way, We will remind the reader of the astrologer Paulus Almanus, also called Peter of Middleburg, who as early as the year 1487 had predicted the arrival of this disease in his *Prognosticum siginti annorum,* — as the effect of a conjunction of ♃ and ♄ in Scorpio. Peter of Middleburg in his augury speaks about a disease that will scourge the people till in their posterity. Though this epidemic is by "science" ascribed to wars, inundations and other disasters that in those times were the order of the day, it is evident to the astrologer that these disasters also, sprang forth from the same cause as the syphilis-epidemic viz. the conjunction of ♃ and ♄ in Scorpio. See further under planetary conjunctions (p. 164).

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[1]) Sleeplessness.
[2]) Chronic inflammation of the kidneys.
[3]) Inflammation of the retina.
[4]) Skin-dropsy.
[5]) An unhealthy condition of nutrition.
[6]) Excessive development.
[7]) Induration.

Sexual maturity (♏) appears together with "the beard in the throat" (♉).

Of *Diabetes* (♎) the ethiology is fairly obscure, but the cause is sought in deep emotions, brain-suffering (♈). Here a great thirst occurs and abnormal appetite, the stomach (♋) functions in an enormous way, further disease of the skin (♐) occurs. When the Medulla oblongata also suffers (♏), the cause is often found to be malaria (♒) or syphilis (♏). If death does not ensue through some complication, it ensues through coma. [1]) (♈).

We cannot always regard the disease as originating in one sign, for sometimes the neighbouring sign is also concerned in the suffering and diabetes e.g., originally coming under the diseases of the mind (♈ — a cardinal sign), may also include a suffering of the physical body (♉ — a fixed sign). We mean here originally — *so primary; secondarily* the body will suffer all the same, when the mind or the soul are suffering. Here the symptom-complex becomes more involved, but this will not make the experienced medical man shrink back, — on the contrary.

Thus the two types of *Scrophula* patients may be distinguished, the one with swollen upper lip, and pale swollen face (♈), with indolent, phlegmatic mind, with eczema (♐) and suffering of the joints and bones (♐), and scrofulous festering tumours (♋). The other type (♐) has a fair, transparent, red complexion, lively spirit and eyes, bronchial catarrh (♊) and swollen belly (♍).

With *Nephritis* (♎) accompanied by retention of the urine, convulsions often occur as symptom (♈) and general paroxysm of muscle contraction, sometimes loss of consciousness (♈).

With heart's disease (♌), dropsy usually begins at the ankles (♒), with nephritis (♎) at the face (♈), with liver complaint at the belly (♍) etc. (1 fixed, 2 cardinal, 3 mutable signs).

Every doctor might increase the number of examples infinitely.

We might go further with this division and bring under group A the diseases:

1. of the *visible* physical body and
2. of the *invisible* phys. body or etheric double — also called ether-body or life-body.

To digress on this would lead us too far and beyond the scope of this work.

In general the diseases of ♄ are chronic, prolonged, — sclerosing, — cold.

Uranus has about the same influence, except that the affections are more of a nervous nature and often incurable. This is also the case with *Neptune*. It often causes affections difficult to diagnose.

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[1]) A state of deep torpor.

♄ in ♈. Catarrhal affections in the head, — catching colds, caries of the teeth, sometimes deafness, brain-anaemia, rheumatic headaches.

♄ in ♉. Chronic affections of the throat, laryngeal phthisis, loss of voice, diphtheria, gangrenous angina. [1])

♄ in ♊. Weakened vitality and bad digestion, chronic bronchial catarrh, asthma, tuberculosis of the lungs, trembling of arms and hands.

♄ in ♋. Weak stomach and hence digestion-disturbances. Anaemia, scrophula, receptivity to malaria in the tropics, tuberculosis, nausea, [2]) breast-cancer, chlorosis. [3])

♄ in ♌. Weak action of the heart, throbbings of the heart, weak back, deformed back-bone.

♄ in ♍. Constipation, suffering of the intestines, calculous stones in kidneys and bladder, indolent liver, consumption of the belly.

♄ in ♎. Impure blood, sometimes strangury, [4]) kidney-colic, Bright's disease, retention of the urine.

♄ in ♏. Suffering of the nervous system, genitals, haemorrhoids, gravel, caries of the nasal cartilage (♉ ♂ ♏).

♄ in ♐. Disease of the hips, ischias, rheumatism of the thigh muscles, disease of the hip joint.

♄ in ♑. Weak knees, head-aches, fevers, affections of the skin, rheumatism of the joints.

♄ in ♒. Rheumatism, anaemia, weak ankles, contraction of the Achilles tendon, sclerose of the spinal marrow, artery-sclerose.

♄ in ♓. Very susceptible to catching cold, cold feet.

When a sign occupies a prominent place in the horoscope e.g. in the ascendant, or (especially in judging a disease) on the cusp of the sixth house, this sign indicates to what diseases the native is most receptive.

Aries gives a propensity to suffering of the brain, headaches, insomnia, neuralgia, eye-affections, various kinds of eczema at the head, dizziness etc.

Taurus. Affections of the throat such as angina, laryngitis, pharyngitis, goitres, croup and diphtheria, apoplexy, affections of the tonsils, affections of the voice, as hoarseness etc.

Gemini. Propensity to bronchial catarrh, asthma, pneumonia, tuberculosis of the lungs, nervous disorders, affections of arms and hands.

Cancer causes digestion-disturbances, stomach complaint, flatulency, dropsy, cancer, chlorosis etc.

Leo. Affections of the heart such as palpitatio cordis [5]), hypertrophy

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[1]) Dangerous quinsy.
[2]) A propensity to vomit.
[3]) Green-sickness.
[4]) Pain in passing the urine.
[5]) Abnormal beatings of the heart.

of the heart, affections of the blood and hence fevers, fainting fits, throat affections (♉ □ ♌).

Virgo. Suffering of the intestines, such as dysentery, colic, constipation, diarrhoea, cholera, peritonitis, and all diseases rising from chronic suffering of the entrails, such as anaemia, etc.

Libra. Kidney complaint in its various forms, such as Bright's disease, diabetes, kidney congestion, nephritis, obstruction of the urine, rheumatic affection of the loin-muscles (lumbago) etc.

Scorpio. The various forms of bladder and genital suffering, suffering of the pelvis of the kidney, affection of uterus and vagina, retention of urine, syphilis and throat affections (♏ ♂ ♉) occurring simultaneously.

Sagittarius. Suffering of the hips and the hipjoint, nervous suffering. (♐ □ ♍ □ ♓ □ ♊).

Capricorn. Affections of the skin, — various kinds of eczema, prurigo, [1]) pruritis, [2]) scabies, urticaria, [3]) also rheumatism of the joints, fits of melancholy.

Aquarius. Diseases of the blood, weakness of the heart, nervous and mental affections, poor circulation, anaemia, poisoning of the blood, weak and painful ankles.

Pisces. Diseases accompanied by watery tumours, dropsy, scrofula (principally softening) — the feet are the weak point, corns, painful callosity etc. Alcoholism also often occurs under this sign.

Mars gives in general diseases of an inflammatory and a feverish nature with acute exacerbations and remissions.

The *Sun* causes about the same diseases as Mars, but often less vehement and less sudden.

♂ in ♈. Sleeplessness, restlessness, head-aches through brain congestion, wounds at the head.

♂ in ♉. Affections of the throat, suffering of the kidneys, swollen tonsils, diphtheria, parotitis, [4]) rheumatism in the muscles of the neck.

♂ in ♊. Wounds and fractures of the arm, bronchitis, pneumonia, suffering of the nervous system, neuralgic pains.

♂ in ♋. Stomach suffering, indigestion, bleeding of the stomach, dyspesia, vomitting of bile, stomach cough.

♂ in ♌. Heart-throbbing, suffering of the kidneys, aneurism, [5]) angina, [6]) rheumatism of the muscles of the back, herpes zoster. [7])

♂ in ♍. With children often worms, intestine-affection, diarrhoea, gastro-interitis, cholera, peritonitis.

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[1]) A papular skin disease.
[2]) An intolerable itching.
[3]) Nettle-rash.
[4]) Inflammation of the glands situated on each side of the cheek, mumps.
[5]) A dilatation in an artery.
[6]) Quinsy.
[7]) A skin affection consisting of vesicles grouped on an inflamed surface.

♂ in ♎. Suffering of the kidneys, lumbago.
♂ in ♏. Sexual and bladder diseases, irregular menstruation, headaches, haemorrhoids, nose and throat suffering, bladder suffering, diabetes, hypertrophy of the prostate-gland.
♂ in ♐. Pains in the hips, thighs, ischias.
♂ in ♑. Affections of the knees, rheumatic fevers, nettle-rash, psoriasis, scabies.
♂ in ♒. Fevers, pains in the lower leg, heart-throbbing (♒ & ♌), blood-poisoning, erysipelas of the lower leg.
♂ in ♓. Suffering of the feet, intestines, breathing organs; diseases caused by drinking too much; corns, painful callosities.

☽ in ♈. Headaches, catarrhal affections, migraine, sleeplessness, weak sight.
☽ in ♉. Throat suffering, especially watery tumours, accompanied by inflammation.
☽ in ♊. Suffering of the breathing organs, especially catarrhal.
☽ in ♋. Suffering of the stomach, epilepsy, anaemia, flatulency, cancer.
☽ in ♌. Heart throbbing, pains in the back, fainting fits.
☽ in ♍. Suffering of the intestines, depression, bilious complaint, nervousness.
☽ in ♎. Stomach and liver complaint, weak back.
☽ in ♏. Kidney-suffering and affections of the uro-genital apparatus (hydrocele), heart trobbing, herniae.
☽ in ♐. Weakness of the limbs, intestinesuffering, gout, nervous disorders.
☽ in ♑. Weak back and kidneys, moist skin-diseases, synovitis of the knee.
☽ in ♒. Pains in the limbs, nervousness, swollen veins, varicose veins, blood-poisoning.
☽ in ♓. Anaemia, cold, moist feet, weak lungs, alcoholism.

Of the other planets, ♃, ♀ and ☿, ☿ causes diseases of a nervous nature e.g. in ♈ nervous disturbances through overstrain, neuralgia; in ♉ throat troubles, especially expressing as hoarseness; in ♐ and ♒ stinging pains through the limbs etc.
If ♃ and ♀ by strong affliction give symptoms of illness, which will in general be expressed by overnutrition, abnormal expansion, fattening, strong development of cellular tissue, abnormal secretion etc.

One had better not be content with one indication of some illness, but pass one's judgment only when there is more than one indication for it. A planet placed in the sixth house can always ascertain us regarding the nature of the disease and also the planets that are eventually placed in the sixth sign (♍).

If ☉ or ☽ is afflicted in 6, especially by ♄, one may be sure of little vitality, — of weak health therefore. If moreover the twelfth house is afflicted, this makes the condition worse, so does an affliction of the ascendant.

Embryology and Heredity with respect to Astrology.

"Everything is contained in the germ.
Every growth is a development."
RÜCKERT.

The moment of impregnation, which we called *Epoch,* is of extremely great importance, because at this moment the father's qualities imprinted in the *sperm,* are going to combine themselves with those of the mother, contained in the feminine *ovum.* In every cell of the body the inherent qualities of the individual are imprinted, — we have tried to show this when we dealt with the birth-horoscope. They are present in both germ-cells, viz. in the masculine *sperm* that forms the positive (|) and in the feminine *ovum,* that form the negative (—) centre in this important event. Together they must build a cosmos — the microcosmos.

The symbol of Cosmos and man is, as we already showed: ⊕ i.e. the egg (○) in which the masculine (|) and the feminine principle (—) are present. It also represents the egg-cell after the second dividing of the cell.

The inheriting of the qualities of father and mother is not the only reason why the moment of conception is of such importance to the astrologer, — there is another more important reason. The Ego reincarnates viz. always in a body that by inherited qualities of the parents interprets as accurately as possible the qualities that the Ego has gained himself in former lives, and we might safely set more store by these obtained qualities of the Ego, than by those inherited from the parents. They form a harmonic combination.

The *body* is inherited from the parents and also the characteristics that are connected with a special build of the body, as for instance, the manner of speaking, the gait, the gesticulations; further the predisposition to certain diseases etc.

Moreover various qualities of the soul are inherited, such as passion, temper, thoughtfulness, etc.

By comparing the birth-horoscope of the child with that of the parents, we see pictured before us what qualities it has inherited from its parents and what qualities must be regarded as the special property of the Ego. The former will of course have been developed for the greater part

by the incarnating Ego in preceding lives, for it tries to incarnate in a body suitable to its qualities. The Ego chooses a definite place for its birth at the moment when the position of the Zodiacal Signs and the aspects of the Planets are in concordance with its characteristics and its Karma.

So by comparing the horoscopes of parents and child with regard to heredity, even the staunchest unbeliever in astrological influences must arrive at the conclusion that man is typified by the position of the celestial bodies under which he is born. A striking likeness of the horoscopes accompanies always a strong likeness of stature and character of ancestors, or parents, and descendants. Where the likeness is not to be found between the horoscopes of parents and child, it is sure to be found between those of one of the ancestors and the child and here again character and physique run parallel with the respective horoscopes. [1])

If we trace the embryo in its development, commencing with the egg, we see that it takes its origin, with animal as well as with man, in one single cell, which contains all the qualities comprised in the individual whence it took its origin. A second cell, also comprising the qualities of another individual, comes in contact with the former and the impulse is given to the coming into being of a new vehicle by which the third individuality will be able to express itself (Iris + Osiris = Horus).

Every body, however high or low evolved, took its origin from the fecundated egg-cell which in fact may be called immortal, — it divides itself and divides again and though the original cell perishes, disappears, — each cell arisen from it, bears the stamp of the original and this characteristic is comprised in the composition of our Cosmos as it was at the moment the fecundation took place.

This cell contains not only the characteristics of the individual imprinted in it, but also all organs and parts of organs that develop from it, and it comprises all qualities necessary to the sustaining of life as well as to the functions needed, to have its kind live on!

The one cell represents the whole individual.

The multiplication need not always happen *by division*, but may take place *by formation of buds* and in other ways. Two cells may also *combine* to one and thus procure existence for a third, a separate one. A very involved process takes place here, in which the impulse to division arises from the *core of the cell (nucleus)* and a still smaller body *(centrosome)*, present in the cell, — after which follows the division of the *protoplasm* and — according to the nature of the division — cells with different qualities come into being — and these bear nevertheless the original stamp.

In this is included the whole secret of the continuity of a race, viz. all

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[1]) Cf. "Cosmos and Microcosmos" by C. Aq. Libra, Editor P.Dz. Veen, Amersfoort (The Netherlands).

germ-cells whether masculine or feminine arose as part of the body of an individual belonging to a certain race, and the special stamp every race has, is not only imprinted on the individual as a whole, but also on *every cell*, and where fecundation of a *negative* germ-cell takes place by a *positive* germ-cell *of the same race-nature*, — the same race must necessarily come into being.

Every germ-cell has therefore two chief characteristics at least, viz. first, the stamp given to it by the *race* or nationality and secondly the stamp which is the *individual's* own, and that is caused by inheritance from parent to child.

The same germ-cell goes, as it were, through the entire succession of ancestors, and the type of germ-cell alters only to the degree the individual *evolves* in some direction. This regards the individual's answering to the *progression* of his horoscope.

The *embryon* — i.e. the human or animal body in its earliest stage, — springs forth from the coming together of the two mentioned egg-cells (sperm and ovum).

It is beyond our scope to describe the development of the embryo. Refer to the handbooks on embryology for this matter. We shall only mention in short the chief processes that take place and next show that the growth may be traced according to the signs of the Zodiac and that the entire process of development of the embryo is *a repetition of the various stages which man has gone through, during the periods of evolution of the Earth.*

At the beginning we said already that the *man*-embryo went through *mineral, vegetable* and *animal* evolution and that the present minerals, plants and animals are forms left behind, originating from the various periods or *rounds*[1]) *of evolution* of the Earth, as they are called in occult science.

With every new period *(round)* the preceding stages are repeated in short, — *all evolution is founded on repetition* — and now we see this repetition distinct before us in the growth of the embryo.

With the *mammals* the growth of the embryo, (excepting little differences occurring sometimes at the very beginning,) agrees quite with that of man, — so far one has had the opportunity to trace its different stages, which was naturally attended by far more difficulties than with the animal.

In the ovary the fecundation takes place and here the division begins. The contents of the egg-cell becomes after fecundation the so-called *germ bubble* which is covered by one layer of cellular tissue and is thicker in one spot, the *germgarden,* which consists of more layers of cells. From that arise and grow round the germ-bubble the three mem-

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[1]) Cf. Works on Occultism by Blavatsky, A. Besant, Dr. Steiner, Leadbeater, Max Heindel etc.

branes, — the *outer,* the *middle one,* and the *inner germ-skin* or the *ecto-,* the *meso-* and the *into-derm.*

This is the first plan of the embryo, in which soon the *primitive stripe* with the *back-groove* (by bending inward) grows, i.e. the first plan for *brain* and *spinal marrow.* It begins to grow at the head-part of the embryo (♈*-brain*), grows further along the back as plan for the prolonged *marrow* (♉). At the head-part the *gill-openings* and *gill-flaps* develop, the gill-opening forms the primitive plan of the *breathing organs* (♊). At the same time begins at the head-part the plan of the *heart* (♌), in the shape of 2 free hollow tubes which approach each other more and more, curl to an S-shape and grow together.

The back develops first, after which comes the development of the *belly* (♍).

The *groove of the back* has in the meantime formed the first plan of the *vertebrae* and of the *chest;* and the plan of the *intestinal canal* arises by the bending inward of the intoderm which lies on the yolk, viz. the socalled *mid-entrail* (♍)

Mouth, stomach and *gullet* are still wanting; they are formed later out of the *gill-flaps,* out of which also the *lower jaw,* the *auditory duct, haering-bones, tongue-bone* etc. develop.

While te *mid-entrail* (♍) was being formed and already before, there formed by raising of the outer form of the germ-bubble two membranes, an *inward* or *Amnion,* and an *outward* or *Chorion.* The latter sends flakes in the *placenta* and thus the condition has been procured for a new way of nutrition (♍) seeing the yolk is at the same time almost consumed. A third membrane is also formed, the *Allantois* which grows rapidly and lies against the Chorion, growing also in the grooves of the placenta. This is the case with mammals.

The *stem of the Allantois* is the *navel-string* which is already present in the third week.

The *spinal cord* has meanwhile further developed and is formed into the *Chorda dorsalis,* giving rise to the lumbar vertebrae (♎).

In the 4th week the plan of the *urine-* and the *sex-apparatus* (♏) is formed.

The *testicles* and *ovaries* are formed in the 8th week and lie close to the back at first. Not until the 7th month the testicles lower. At the beginning the sex organs are the same with the male and the female embryo, but in the 3rd month the differentiating (elimination or development) takes place.

After the first plan for the uro-genital-organs, the *limbs* begin to be formed as stumps (♐). They grow longer, — the *knee* (♑) and the *lower leg* (♒) are formed and at length also the plan for hands and feet is originated and the separation into *fingers and toes* (♓).

This succession of the different zod. influences is ever repeated, giving again and again new impulse for further development, though the devel-

opment of the parts of the body proceeds in between, of course. That is why it becomes more difficult to trace the succession of the signs at the further rounds of evolution.

We might also trace the separate influence of the planets — month by month — taking the planets in the order they occur in the Cosmos. We see the growth happen in proportion to, and in harmony with, the qualities of the resp. planets.

The 1st month comes under *Saturn*. Laying of the *material foundation*. — First plan of the different parts.

The 2nd month comes under *Jupiter*. Development of the membranes and strong *expansion* of them. Strong growth of the head and the brain — beginning of development of the limbs.

The 3rd month comes under *Mars*. *Differentiation* of sex. Development of the genitals, — formation of fingers and toes.

The 4th month comes under the *Sun*. The embryo takes the human shape, the face gets human features. The embryo is now called *foetus*. — So an *individualisation* (⊙), as it were.

The 5th month comes under *Venus*. Further development of the genitals. Growth of the hair and the nails.

The 6th month comes under *Mercury*. Strong development of the brain. First *movements* of the foetus. It may be born alive and can breathe but not keep alive.

The 7th month comes under the *Moon*. At the end of this month the *early birth* may take place and the child may keep alive.

The 8th month comes under *Saturn*. The first cycle is completed. *Abortive birth* may take place in this period. Beginning of the second cycle.

The 9th month comes under *Jupiter*. *Normal birth* takes place.

If we trace the development of the *eye* e.g., we see that the *inward eye* viz. the visual nerve begins first to form from the brain. Not until this excrescence reaches the ectoderm, the outward eye begins to be formed by bending inward. The same is the case with the organ of hearing, viz. here also the inward part of the organ is first formed. We see here the same progress as with the development of man, that as we have seen, went from the mental plane through the astral, to gain the physical plane in the end. The period of the development of the inward senses agrees to the time he had his conciousness on the *astral plane,* when he, as occultism teaches us, had the inner sight and inner hearing, i.e. was clairvoyant and clairaudiant — making use of his astral senses. Physical senses he had not yet, these developed not until his descent into matter and this period agrees therefore to the formation of the outward senses after the excrescence had touched the ectoderm.

We might also, if we e.g. compare the development of the *heart* with the conditions the man-embryo had to go through from the earliest periods of animal consciousness up to human consciousness, find back

these forms of evolution in the stages of the evolution of the heart.

The most primitive species of animal we know is that of the *Protozoa,* animals consisting of a single cell, and where there is *no question of heart and circulation.*

This agrees to the period of evolution of the embryo *before* the plan of the double-tubed heart was formed.

In the human development it represents the *first* stage of animal consciousness, during the *third* period (round) of the earth.

With the *Articulate animals,* e.g. with the Polychetae, a tube-shaped heart is found (with many species of them) that shows already peristaltic contraction.

This agrees to the time in evolution of the embryo, where the heart is being formed.

In the human development it represents the *second* period of the stage of animal consciousness of the *third* period (round) of the earth.

With the *Crustaceans* there is a dorsal bloodvessel or heart but often no veins; the *Arachnoïdeae* have already veins. They are therefore *forms of transition.*

With the *Fishes* the heart is developed and divided into a *ventricle* and an *auricle;* — no separation therefore of veinous and arterous blood, — the blood is mixed and is provided with oxygen and purged of carbonic acid in the gills.

This agrees therefore to the time when, the man-embryo formed the gill-flaps, — during which time it had a pure gill-breathing, just like the fish. The heart was then also divided into two halves and curved itself S-shaped (15th—18th day), after which the separation of the auricles begins. As transition we may mention here the mudfish (Dipnoi) which has double breathing, by gills and by lungs.

In the human development it represents, the *third* stage of animal consciousness of the *third* period of the earth.

With the *Amphibians* there are already *one ventricle* and *two auricles,* so the mingling of arterous and veinous blood is less strong here, by which the brain is better nourished and consequently the consciousness increases. We see this separation of the ventricles occur in the same order with the embryo.

In the human development it represents the *fourth* stage of animal consciousness of the *third* period of the earth.

With the *Reptiles* we see already an incomplete septum between the ventricles, such as we also observe in the development of the embryo-heart. The gill-flaps are modified into organs (already begun with the preceding group) and the breathing with both has given place to lung-respiration; — the lungs develop with the embryo. With one

species of lizard, the crocodile, a complete division of the heart into 2 ventricles and 2 auricles has already taken place. This must be regarded as a transition to the next group.

This group and embryonal period, agree to the *fifth* stage of animal consciousness of the *third* period of the earth.

The *Birds* and the *Mammals* represent the 6th and 7th stage of animal consciousness of man. The heart is divided into 2 ventricles and 2 auricles, by which pure arterial blood is supplied, and consequently the instrument of consciousness can develop better. During the intra-uterine life no partition is yet found between the two auricles (the Foramen Ovale) — a remnant from former heights of development.

Though the preceding does not come directly under Astrology, it will be useful, in our opinions to show the eternal periodicity, the everlasting repetition in the Cosmos and in its image, the microcosmos. [1]) We feel fully that a degree of knowledge regarding the occult history of evolution is necessary in order to be impressed by the truth of the comparisons.

It is also interesting to trace the relation existing between the different tissues and the organs arising from the three germ-blades, but this would lead us too far.

The conformity and the going parallel of the development of the embryo and that of man in the different stages of earth evolution, may be drawn much further and detailed by e.g. comparing nutrition and development of sex, — but that is superfluous here.

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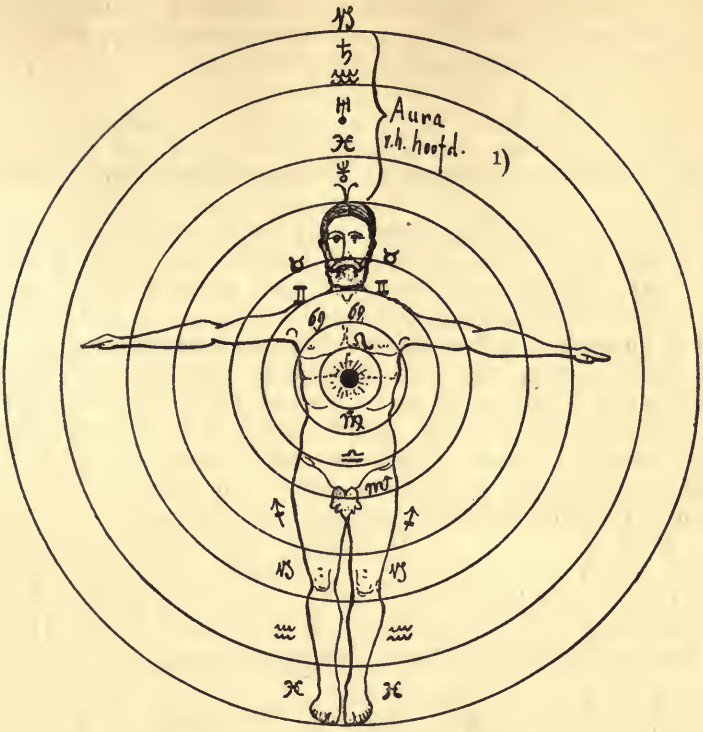
[1]) The famous *Tabula, Smaragdina Hermetis*, which forms the traditional basis of Alchemy, tells us in reality nothing but the unity of macrocosmos and microcosmos. — "Quod est inferius est sicut id quod est superius," the proportions and ingredients of one are the proportions and ingredients of the other. The origin of all life is the Sun, the origin of all form is the Moon, "Pater ejus est sol, Mater ejus est luna . . . Nutrix ejus terra est." By feeling that to be the truth, one should inevitably come to the conclusion that Astrology *must be true*. Indeed, everything originates from a common source. "Omnia ex uno."

Zodiacal Man.



1) Aura v. h. hoofd = Aura of the head.

Just as we imagine the coming into being of the material centres of power of the planets, by contraction of matter round a centre, we may imagine the human body as being arisen by the condensing of more ethereal vehicles of the Ego; — just as every Cosmos therefore in its first periods of material existence has the *lens-shape* (the astronomical observations point this out in the nebular spots), we may imagine the human body contracted from the lens-shape, of which the heart (the Sun — the life-giver) is the centre and in which the planets, — or the signs represented respectively by these planets, — are arranged in regular order as they occur in the Cosmos. We can then clearly imagine why in this Cosmos on a small scale — man — every part of the body comes under a special Zodiacal sign; how ♋ rules the breasts, the stomach; ♎ the loins, the kidneys; ♏ the genitals, ♐ the thighs etc., as the figure shows.

The aura of the head which is observed by clairvoyant people as

radiating far beyond the head and further the outer part of the aura of the body, — chiefly the mental aura, — come under the signs Pisces, Aquarius and Capricorn, expressing these signs in a higher octave. The head itself comes as far as the cerebrum under Aries, while the cerebellum and the neck come under Taurus.

The Cosmos in Relation to Number, Sound and Colour.

The Cabbalists set great value upon the numeral significance of the Zodiacal signs and of the planets and this becomes clear to us when we take into consideration the fact that to them the numbers were symbols with a profound meaning.

As they moreover in the whole Universe and its integrant parts saw symbols, it is obvious that they sought the relation between the two, and they found it. Thus all signs and all planets have received their cabbalistic values of number, which I will give here briefly without going into details, because it falls beyond the scope of this book. The Cabbalists founded their predictions chiefly on this.

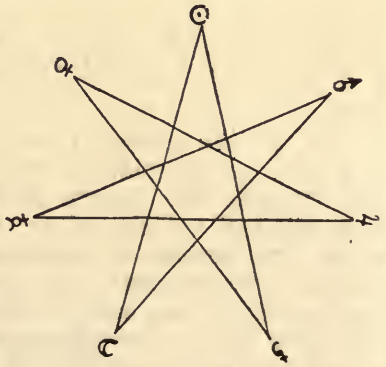
The most common number cabbala is as follows:

♈ = 7	♌ = 1	♐ = 4
♉ = 6	♍ = 1 or 10	♑ = 3
♊ = 3 or 12	♎ = 8	♒ = 2
♋ = 5	♏ = 9	♓ = 11.

And for the planets in their Chaldean order:

☉ = 1 or 4	♄ = 8
♀ = 6	♃ = 3
☿ = 5	♂ = 9
☽ = 2 or 7.	

When we put the 7 planets in the *Chaldean order* at the angles of a 7-pointed star, as annexed, we get, by beginning at the Sun and following the line, the rulers of the successive days of the week (see p. 167) —; by beginning at ♂ and taking every other, we get the exact order of the atom-weight of the resp. metals.



	Atom-weight
♂ — iron	56.—
♀ — copper	63.2
☽ — silver	108.—
♃ — tin	117.5

	Atom-weight
☉ — gold	196.2
☿ — quicksilver	200.—
♄ — lead	216.—

This points out that the arrangement by the ancient astrologers and alchemists was not a mere arbitrary one, because we cannot but suppose that to them the atom weights of these metals was unknown.

Indeed, the connection existing between the different planets and their metals is still more distinctly expressed in our language; — we speak of e.g. "the *golden* Sun", "the *silver* Moon", etc.

We have already mentioned the experiments of Reichenbach with sensitive people and how he has shown that the parts of the heavens to the sensitive eye display the various colours of the spectrum, agreeing to the colours of the human aura. (p. 74, 248) We know that the light of the Sun by any prismatic atom is divided up into its 7 integrant parts, which together form the *white light,* viz. in order, red, orange, yellow, green, blue, indigo, violet, which are formed by the blending together of the *three cardinal colours* — red, yellow, blue.

Under the description of the planets we have already pointed out that each planet agrees to a certain colour and tone, (☉ orange, **C**; — ☽ green-silber, **F**; — ☿ yellow, **E**; — ♀ blue, **A**; — ♂ red, **G**; — ♃ violet, indigo, **B**; — ♄ grey, black, green, **D**,) and thus we can imagine that the original white light of the Sun is divided up into its integrant parts by the complicate prism of the planets, — according to the nature of the refraction, showing as colours and as chemical heat-rays or as rays of light and sounds.

The pure, *spiritual,* white light of the Sun we do not observe as such; our eye sees the *material,* coloured light of the Sun. The red is in the spectrum the deep bass vibration of the ether (477 million vibr. p. sec.), whereas the violet is the highest tone of the octave (699 million vibr. p. sec.).

Here the close relationship between colour and sound (7 tones— 7 colours) strikes us and we understand *Goethe* where he says

Die Sonne tönt nach alter Weise
In Brudersphären Wettgesang,
Und ihre vorgeschieb'ne Reise
Vollendet Sie mit Donnergang etc.

and another passage

Tönend wird für Geistesohren
Schon der neue Tag geboren etc.

That Goethe alludes here to the Harmony of the Spheres is beyond doubt.

The bass note of the harmony of the spheres must be Mars — red —, the colour of matter.

Thus the colour of the sign Aries, — agreeing to its ruler Mars — is red (the so-called Mars-red) and likewise with each other planet, each sign has its special colour.

♈ red, ♉ blue, ♊ yellow, ♋ violet, ♌ golden, ♍ orange, ♎ blue, ♏ red, ♐ purple, ♑ green, ♒ indigo, ♓ silvery blue.

Some have tried by combining the colour of the signs with those of the Sun and the Moon, — according as the Sun or the Moon are in the different signs — to give a colour-combination for all these cases, but such a mingling of colours is sure to be inaccurate because we have to take into account the moral standpoint of man in order to be able to judge whether the planet or the sign will have the greatest influence and the latter or the former influence the colour strongest.

Proportions in the Cosmos, in Nature and Art.

"God geometrises."

PLATO.

"The world is built upon the power of numbers."

PYTHAGORAS.

When we regard the Cosmos in relation to the occult meaning of the numbers as it has come down to us by old manuscripts and orally, a hint is given by this, how we may seek further to discover the *deeper sence* of the Zodiacal signs and planets.

Everywhere in the oldest philosophies *number* was accepted as the *basis* for everything; but also in later philosophical systems as in those of Pythagoras and Plato, we find this basis of number.

Pythagoras denoted the Logos of our Cosmos by the number 1 and matter by the number 2. The combination of the two, — the Cosmos, — he denoted by the number 12. $12 = 3 \times 4$ i.e. alluding to the Universe, that this consists of 3 special worlds, connected by the chain of 4 elementary modifications, — fire, air, water, earth, — which develop in 12 concentric spheres. These 12 spheres are, according to *Pythagoras,* occupied by the body of the Logos, consisting of light.

The so-called *divine quaternary of the Pythagoreans* is nothing but the triplicity occurring everywhere which unites to a *new unity* — the 4. The 4 is therefore a higher stage of the 1, the 7 a higher stage of the 4, and likewise the 10 of the 7, — so in fact symbolising higher conditions of consciousness, — taken in the abstract; 1 is *positive,* masculine (Osiris), 2 is *negative,* feminine (Isis), and by reaction of 1 on 2, 3 comes into being — *the neutral* — equilibrium (Horus).

The three combined give a new unity, the four, as we have already mentioned.

By multiplying 3 by 4 we get the number 12 and by adding 3 to 4 the number 7 arises. We see the two numbers 12 and 7 — which everywhere in all occult works, play a principal part, — arise from the 3, and the 3 arises by adding the 1, the symbol of the Logos, to the

number 2, the symbol of matter. The reader will become aware of the mystic foundation of the origin of numbers.

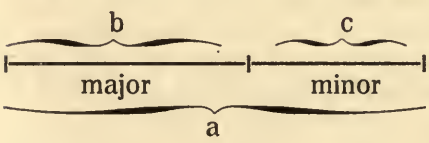
Kant has shown in his "Kritik der reinen Vernunft" that the three-dimensional space and all in it that manifests itself in three dimensions to our eye, is only a form of representation of the human intellect, and that the representation we make of it, is quite dependent on that intellect. All valuation of length, breadth or height, so of space too, is founded on comparison, and according as we ourselves become greater or smaller, nature round us seems to be greater or smaller, and therefore, as Kant has it, the three dimensions of space are quite subjective, wholly dependent on the limitation of the intellect.

One might from this conclude completely logical results e.g. that if the three dimensions are but a representation of our limited — we know it is — intellect, we may rightly suppose that still higher dimensions may and must exist, which fall beyond our present conditions of consciousness.

Another conclusion is also evident, viz. given the fact that we e.g. see the things in *space* differently — in proportion to our personal consciousness, — experience teaches us that we all agree in one respect, viz. that we all see the things *in relation to each other* in the same proportions, for if we see e.g. a whole object so many times smaller, we also see each part of that object so many times smaller. So as to *proportions,* we all observe equally and though our three-dimensional senses always portray the things to us *as they appear and are not in reality,* and we as starting-point of an argument cannot rely on that which is material — (where it concerns higher notions — as basis), something material is left to us which can serve us as safer starting-point viz. *the proportions of that which is material.*

We observed in preceding pages that one should be able to show by numbers that everything in the Universe is built up according to the *proportions* in the Cosmos. We will try and show this in the four kingdoms of nature.

The most harmonious division of a line one can conceive, is that called the *Golden Cut* or the dividing of a line in mean proportion. [1])



Geometry teaches us, how to construct this division by means of a circle to which a tangent and a secant are drawn. The result is that

[1]) Among the ancient sages, we will mention *Pythagoras* and *Plato* who stated that the Godhead works along mathematical proportions.

Of the later great mathematicians we mention *Lucas de Burgo* (also called Pacioli) who very enthusiastically speaks of the Golden Cut, occurring everywhere in nature.

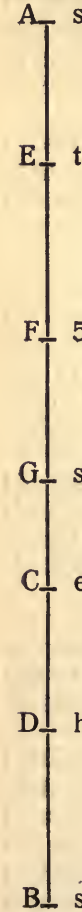
Of the great astronomers we mention *Kepler* who says: "Among the fixed proportions an important place is occupied by the so-called Divine proportion".

c is to b = b is to a, so the square of the greater piece = the smaller piece × the whole line.

We will call the two pieces *major* and *minor.*

The proportion of the two pieces is expressed in the formule:

$\frac{b}{c} = \frac{\sqrt{5}-1}{2}$ or in number: minor ÷ major = 1 ÷ 1.62 (correct to three decimals 1 ÷ 1.618).


A scull-top
E top of neck (bottom of chin)
F 5th vertebra of the loin
G sitting-bone joint process
C end middlefinger when pendant arm
D half an inch under the knee-cap
B sole of the foot

This proportion *we find behind everything in nature,* from the smallest subdivisions of the organic world to the gigantic measures of the Cosmos, and where we find deviations, we see in those deviations a regularity which strikes us.

We begin with the *human body.* [1]) For convenience' sake, we shall indicate the fixed points that serve us here, by letters.

The annexed line represents the human body divided into the proportionate parts. With the body built normally we find the following proportions.

BC ÷ AC = AC ÷ AB.
AE ÷ EC = EC ÷ AC.
AG ÷ BG = BG ÷ AB.
CF ÷ CD = CD ÷ DF.

CF = BD. The major of BD is CD and CF is the major of EF.

EA is also the major of BD, hence CD = AE.

The two inner lines represent in the proportions the major, the left line the minor and the right one the whole line.

The nearer the proportions of the body approach these proportions the more beautiful and proportionate the build.

It is not difficult to add to these many further divisions in major and minor.

In order not to digress we will only mention the proportions of a few parts of the body.

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[1]) For study at greater length we refer to the works of Prof. Zeising, Dr. Pfeifer, Dr. Göringer, entitled: "Der goldene Schnitt".

It is known to me that *Sonnenburg* has tried to prove that the golden proportion is not predominant in the world, but his arguments are altogether in opposition to the nature-scientific observations and facts, so that confuting them is superfluous. Read Dr. Pfeifer concerning this; also refer to the end of this chapter.

Of the arm e.g. the lower arm is the major of the upper arm and the outstretched hand is the minor of the lower arm.

Of the fingers the first phalanx is the major of the second, and the second of the third.

The foot is divided into major and minor by the ball. The foot itself is the minor of the lower part of the leg etc.

With the *mammals* the whole length from head to tail is divided into major and minor by the standard of the frontlegs. In many cases this is also true as regards the distance of shoulder to hip-joint. With the horse and the hound for instance, the distance of belly to the ground is major and the depth of the belly minor. — The eyes divide the length of the head into major and minor.

With *birds* the standard of the legs divides the length into major and minor..

Dr. Pfeifer makes very interesting studies regarding the proportions of the body of *insects* and *snails;* with the latter the proportions are very accurate indeed.

With many *Orthoptera* (straight winged insects) the span's breadth of the fore-wings is to the length of the body as 1 is to 1.62. In like manner are the lengths of the decreasing segments of which the hind part of the body consists, also those of head, thorax and the hind part of the body. With *Coleoptera* (beetles) this is also the case.

The same proportions can be found with the various forms of *snail shells* and with a great number of *sea-shells.* Several kinds of *Conchilies* may be easily experimented upon; they might be measured at the outside, from groove to groove, or in section, from partition to partition.

It will strike you that, wherever you find the proportion $\frac{\sqrt{5}-1}{2}$ in nature, the respective parts that form this proportion, come into being after each other as regards time. This may be noticed very distinctly with *plants.* In the *vegetable kingdom* this proportion occurs in all parts, but most distinct in the ramifications of the flower stem and in the shape of the leaves of the interrupted and uninterrupted-feathered leaves and also of the fin-shaped, fin-split and double-feathered leaves.

Just measure accurately the leaves of *Spiraea Ulmaria* and *Spiraea Aruncus,* and those of the *Umbelliferae* such as Anthriscus Sylvestris, Angelica Sylvestris, Chaerophyllum Bulbosum, also Acer Campestris etc.

As to the stem, the proportion of major and minor can be found precisely with Lamium album and Lamium maculatum, also with many Gramineae, Juncaceae, Alismaceae and of the Cryptogamae especially the Horsetail kind.

With the position of the leaves and the ramifications, the same is found. *Zeising* has done a good deal in researching in this direction. The proportion is often to be found not in two successive knots, but in two groups of knots or ramifications.

In the *mineral kingdom* also this proportion exists, for instance with the axis of several crystals and with other proportions of length of the cristal. (p. 76). Always we see the proportion return.

Even when comparing the *distributing of water and land* on our globe, we find that the earth's surface is to the water's surface as 1 is to 1.624. The land came into being *after* the formation of water.

And with man, as we have seen, the Golden Cut is particularly accurately expressed in the *hand,* the most important tool of man, — which, when it is no longer directed by lower brain-thinking, but by higher inspiration, produces works of art that *show the same proportions as those predominant in the Cosmos.*

For what is it we see?

That in real, inspired utterings of *art* (inspired artists are very rare, alas!) the proportion $\frac{\sqrt{5}-1}{2}$ exists. The inspired artist felt one with the Cosmos, — drew from the cosmic Conscience and gave therefore to his work *unconsciously* the proportion of the Cosmos. We shall see presently that *the same proportion also predominates in the Cosmos.*

When we regard the *Greek* and the *Ancient-Roman* temples we find by measurement that the breadth is the major of the height. The entrance of the temple is the minor of the height of the pillars. Further measure the cornice, the architraphe, the corona, the metopes and triglyphs, and you will find the same harmonious proportions.

But also the more modern buildings that must be reckoned among the high works of art, show the proportion of the Golden Cut, not only in their large dimensions but also in their slightest subdivisions. I mention as example of this architecture the *Dome of Cologne,* which shows the proportion $1 \div 1.618$ usually correct to three decimals. I strongly recommend the work of Baurat Haase [1]) on this subject to the reader.

One should regard the ancient Greek [2]) and Roman temples as being built after the proportions of the human body, as symbols as it were, of man, and the old saying

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[1]) J. Haase *Der Dom zu Köln in seinen Massverhältnissen.*

[2]) The Greeks originally built their temples without roofs, in order that the Godhead to whose glory the temple had been erected, might without pains take possession of his temporary abode. They supposed the Godhead to be present in person during certain ceremonies, and when the Godhead was expected, the entrance to the holy of holies remained open and nobody ventured to throw a glance in that direction, during that time. They built the abode of the Godhead in the proportions they imagined the Godhead to be and these proportions they found in the Cosmos, in man, — in nature arround them. The temple was therefore, as it were, erected *along the lines of power* which occur in nature. Later the top covering was introduced, the cupola, the arches, but here also is kept in mind the human form, drawn up in a certain attitude.

should therefore be regarded as literally true; not only in relation to this, but also in relation to everything in nature. Are not the same proportions as those of the human body found everywhere and behind everything in nature?

It would lead me too far to show these relations also in the masterworks of plastic art and of painting.

Of the latter I will only mention the *Last Supper* of *Leonardo da Vinci.* See e.g. the harmonious difference of distance in which the four groups of Apostles are arranged to the right and the left of the Christ. In many pictures of *Raphael* the proportion in maj. and min. is to be found also.

It is present in our *original instruments* which are in reality projections of the various parts of our body. It occurs in the most melodious of all musical instruments, the violin; it may be traced in the number of vibrations of the spectral colours, in the tones of music, everywhere.

Just compare the number of vibrations of the composing notes of the quart-sext-chord, which is esteemed by many the most beautiful chord in music. The quint is the key-note here, so that we get c, f, g, c — g, c, e, g — etc. Here the numbers of vibration of the resp. 4 notes are as minor ÷ major of the golden division. (Refer to A. Kullak, Das Musikalisch Schöne, about the music of *Haydn* e.g.).

The *Sectio aurea* or *Sectio divina* as this proportion is also called, *must come to our view everywhere, because it is the principal proportion in the Cosmos, and because the Cosmos is the original pattern of everything we see as copy in nature round us.* That this proportion is really found everywhere in the Cosmos, Dr. Pfeifer a.o. has most clearly shown.

He distinguishes an outer and an inner group of *planets*, divided by the *Asteroids.* Every group contains 4 planets viz. the outer contains ♃, ♄, ♅ and ♆ — and the inner ☿, ♀, ⊕, ♂.

Taking the mean distance between ⊕ and the Sun to be 1.000, we get for the other planets the following distances proportionate to it and on an average.

Inner group. Distance.		Outer group. Distance.	
I. ☿	— 0.387	V. ♃	— 5.202.
II. ♀	— 0.723	VI. ♄	— 9.538.
III. ⊕	— 1.000	VII. ♅	— 19.182.
IV. ♂	— 1.523	VIII. ♆	— 30.033.

He now applies the law that by adding the homogene terms of equal geometrical proportions, one gets the same geometrical proportions. He sets about as follows

I ☿	= 0.387	II ♀	= 0.723	First group.
III ⊕	= 1.000	IV ♂	= 1.523	
sum total	= 1.387	sum total	= 2.246	

The proportion of these sums total is $= 1 \div 1.619$, so a difference of 0.001 to the correct proportion.

V ♃	= 5.202	VI ♄	= 9.538
VII ♅	= 19.182	VIII ♆	= 30.033
sum total	= 24.384	sum total	= 39.571

The proportion of these sums total is $= 1 \div 1.622$, so a difference of 0.004 to the correct proportion.

If one takes the sum of the distances of the odd numbered planets ☿, ⊕, ♃, ♅, and compares it to the sum of the distances of the even numbered planets ♀, ♂, ♄, ♆, one gets again a proportion deviating only 0.004 from the correct one.

If we take the sum of only 3 planets of one group, viz. the sum of ⊕, ♃, ♅ and compare it to the 3 planets of the other group ♂, ♄, ♆, we get resp. the numbers 25.384 and 41.094 and the proportion of these numbers is again $1 \div 1.6188$, so a difference to the correct proportion of only 0.0008.

The times, taken for one revolution of the planet respectively, one may compare in this way and find the same result, also e.g. the diameters of the smallest and of the largest of the Moons of Jupiter, or the diameter of Saturn to the seize of its innermost ring and one will find the proportion $1 \div 1.6175$ etc. This mean proportion in the Cosmos is also predominant in the four kingdoms of nature, but that it does *not* occur *everywhere* need not astonish us. Indeed the Cosmos itself after which the integral parts of these four kingdoms are formed, shows us at various times — only consider the differences with the Aphelium and the Perihelium of the planets — deviations from this foundation-proportion! But this does not alter the fact that *the golden cut is the chief proportion* in Cosmos and Microcosmos.

"As above, so below."

Astrology and the Bible.

"The numbers, the signs, the constellations, nature, — they all are connected with the secrets of the christian religion."

KEPLER.

When we bear in mind that many descriptions in the Old as well as in the New Testament are based on Cosmic-astro-logical foundation, it is not difficult to show, that the Bible is not merely a historical document, it is more than that, it contains in a symbolic form, the story of the being of the Universe and of the coming into being of our Cosmos with all it contains. The Bible was written by men who attaining to the knowledge of their own souls, attained to that of all souls, and the Life, the Substance of Souls. A Bible is also a hieroglyph of the Soul, and the Zodiac is the first Bible [1]).

The writers or composers of the various "Books" have brought their symbolic representation of them as much as possible in relation to the facts of history, as these have come down to them. This was not possible everywhere and seeing that the historical events only serve as a veil for the *Truth,* they allowed liberties; and therefore history in the Bible does not coincide here and there with the facts as they really took place.

Our Bible which is so much abused in all directions, by those who want to prove all possible kinds of material hypotheses by means of bible-texts *(that have a deep cosmic meaning),* is full of astrological symbolism.

The *seven* planets and *twelve* signs of the Zodiac are represented in the most diverse ways; — this would already fill volumes, and one might go on analysing the Bible, both the New and Old Testament [2]) in this line.

All original religions are based on astro-logic, every form of religion is a reflection of that which took place in higher planes and the rituals were closely connected with the position of the Sun in the signs of the Zodiac.

Taking the cosmic month to be about 2160 year, after the retrogradation of the vernal equinox of about 50″ a year, the Cosmic year totals about 26000 years. (see p. 17).

Reckoned after the time of the cosmic year the Sun is now in *Aquarius* and before the beginning of our era it entered the sign *Pisces.* Therefore we find everywhere with the ancient christians the *fish-symbol.*

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[1]) See: A. Kingsford. The Perfect Way.

[2]) Refer to the classical work of *Giovanni Schiaparelli,* director of the Brera-Observatory on: "Die Astronomie des Alten Testamentes" (German translation). He regards it from another point of view as the occultists, but in that department also, he finds the relation between the Bible and the knowledge of the stars.

Refer also to the works of *Pryce* on the Apocalypse and on the Gospel of S. John.

The disciples of Christ were *fishers* — fishers of human souls. There is ever question of *fishing,* of multiplication of the *fishes* etc. This symbol is found a.o. in the Catacombs of Rome on a number of christian graves that date from Nero's time, — from the persecutions of the Christians.

The Old Testament is principally written after the Egyptian astrology, — an inevitable result of the Egyptian exile of the Jews. During the first Dynasty there were not accepted *twelve* signs of the Zodiac, but *ten.* If at that time the number of signs had been taken to be twelve, Moses would not have engraved 10 but 12 commandments in the stone tables [1]).

The New Testament is principally written after the Chaldean astrology, viz. it came into being centuries after the return of the Jews in Palestina, where the Chaldean astrology was being studied. Here and there the earlier Egyptian influence cannot be denied.

In Chaldea, Babylon, Assyria there was a time when 36, and later 24 Zodiacal signs were supposed to exist, (it was probably a manner of dividing into decanates) whereas not until the last centuries before Christ the acceptance of 12 Zodiacal signs became universal.

We shall give a few examples from the great number of places which have been studied, to show the relation of the Bible to Astrology and Astronomy, pre-supposing that by this statement — which we regard as the most logical and comprehensible to our consciousness — we are not asserting that a great part of the facts in the New as well as in the Old Testament have not really occurred. On the contrary the events taking place on the higher planes are reflected on the physical plane, — so there we see only the reflections, usually without surmising their deeper sense.

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[1]) The sign ♎, the sign of equilibrium, was inserted by the Greeks in the 10 signs of the Zodiac, and the signs ♍ and ♏ were originally one, — before the inserting of ♎. This sign occurs since the moment that the division in the two sexes with humanity during the Lemurian period took place. Man (♎) is now in between the feminine principle in its two significances, — the serving, saving principle ♍ on one — and the tempting, material principle ♏ (the snake of the dragon) on the other side, and it is the task of the former to overcome the latter principle. This fight is symbolised in different ways by the fight with the dragon. That is why the sign ♏ always represents danger, coming from the side of the material senses. The Zodiacal signs (their symbols) are nothing but this snake (the tempter, matter) represented in various attitudes — thus symbolising the road of evolution. We can say the same of the letter-signs of the original languages, derived from the Zodiacal symbols and this can still be traced everywhere in our modern letter-signs.

Thus the signs ♍, ♏ are represented by the letters L, M, S, and Z, and by combinations of these letters. — Most hissing-sounds come under ♏. In the talismans, amulets, etc. of the Ancients that occupied themselves with *black magic,* the letters S. and Z. occur frequently. These letters usually mean something malicious, dark, that cannot bear the light.

The Jewish era dates from the vernal equinox of the year 3761 before Christ and we are at once struck that the time of the Easter offering was fixed on the day of the New Moon which comes nearest the vernal equinox. At that point of time the Sun comes in the sign of the *Ram* (♈) or called otherwise the Lamb (the offering of the Lamb).

At the time when the Jews, driven from Egypt, went to Palestine the *symbol of the Ram* came into use, viz. the vernal equinox by the precession of the Sun came out of the sign Taurus — the Bull — in Aries, the Ram. In Egypt they had worshipped the Golden Calf, as long as the vernal equinox was in the Bull (♉). During that time the *Bull was the symbol;* the Bull, Apis, was worshipped and adored not only in Egypt, but when more than 2000 years before the journey of the Jews out of Egypt, the vernal equinox of the Sun had entered the sign Taurus, we find in the Babylonian empire as well (which was then highly flourishing), the symbol of the Bull introduced. We find it on many sculptures dating from that time, and history affirms that here as well as in Assyria and Egypt large feasts were kept in honour of the Bull, which they adorned with flower, and a golden disc (☉) between the horns and led round. Two thousand years before this, when the Sun had entered *the sign Gemini,* the Twins, we find the latter with the Persians, and in their religion a *twofold* worshipping. On one hand *Ormuzd, the God of Good,* on the other hand *Ahriman, the God of Evil.*

Before this period there was the *Indian-Brahman,* when the vernal zodiacal sign of the Sun fell in the sign of *Cancer.*

The vernal sign is now in ♒, with which humanity approaches the *Slavonic* period, in which the excesses of the intellect shall be tempered by a feeling of fellowship and association.

"On wings of music the purified soul, harmoniously tuned, shall soar. It shall be a period born out of deepest sorrows and untold-of grief." (♄ and ♅ are the rulers of ♒).

This period shall be followed by that of the 7th sub-race of the Arian root-race, viz., the *American,* when the Sun by precession enters *Capricorn.* Then the intellect and the highest feelings of fellowship shall come to a pure (♄) expression. The unity of all races shall in the *United States of America* arise from the crucible, in which all nations of the earth shall be blended.

The *twelve Apostles* symbolise the twelve chief stages in the evolution of the man that has become self-conscious, of which *St. John* represents the highest stage. Just as man formerly was hermaphrodite, this stage will again be reached in higher evolution of mankind, when therefore, no difference in sex will exist any longer. This the greatest among artists knew, such as Leonardo da Vinci and Raphael and that is why they in their pictures give to St. John in his appearance and attitude something feminine. — These artists were mystici.

The highest three stages of humanity have not yet manifested

on the physical plane. Here the relation is shown between the 12 *Apostles* and the 12 Zodiacal signs, or rather the 12 planets conformable to them, of which — as we shall try to show in the esoteric part — 9 have at present manifested on the physical plane.

We have to regard (as we have seen on p. 32, 34) the 12 stages of evolution of the Logos, the Creator of our solar-system, in the 12 Zodiacal signs; and in the 12 planets, the 12 principal stages of Man in evolution, — symbolised by the Apostles.

Of the Apostles only nine appear active, — the remaining three are only mentioned.

Christ said to the Apostles "Thou shalt sit on twelve thrones, judging the twelve tribes of Israel".

The *Twelve tribes*[1]) represent the 12 parts of the heavens, (resp. the 12 houses of the horoscope) of which the planets are rulers. The tribes are gathered round the four sides of the *Tabernacle,* the 4 quadrants of the horoscope. — Here we see the combination of the 4 triplicities and the 3 crosses of the horoscope (p. 34).

The breastplate with precious stones, worn by the jewish highpriests, was an astrological symbol, — every stone represented a sign of the Zodiac and they may be classified according to the order along which up to this time the jewels are arranged under the different signs. (Compare Astrology in the Apocalypse by W. G. Collingwood).

In the same way the jewels which are spoken of in the Holy City of Jerusalem have to be regarded. (Revelation of St. John).

The *new Jerusalem* which St. John saw, when he was led to the mountain by the angel, (the mountain symbolises a higher condition of consciousness, — a wider view) had the shape of a cube with 12 gates and at the gates 12 angels and the names written on the gates were the names of the 12 tribes of Israel. On the east, the north, the south and the west were 3 gates (see the division of the horoscope resp. the heavens). The wall of the city had 12 foundations, 12 gates garnished with 12 precious stones, representing the 12 Patriarchs (sons of Jacob) etc.

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[1]) Compare the Sons of Jacob with the conformable signs of the Zodiac and read what is said of the characters of those 12 sons in Genesis 49. The conformity is very evident e.g. with Aries "*Gad*, a troop shall overcome him: but he shall overcome at the last"; with Leo "*Judah* is a lion's whelp"; with Scorpio "*Dan* shall judge his people, Dan shall be a serpent by the way"; Virgo "*Naphtali*, he giveth goodly words" (☿ the planet of speech); Aquarius "*Reuben*, my first born and the beginning of my strength (♒ man, ♅ the planet of the higher octave); the Fishes, "*Simeon and Levi* — "O my soul, come not thou into their secret assembly" (12th house the fishes, a double sign) etc.

In other cases, in order to find the connection, we have to consult the old symbolic star-maps e.g. with Cancer, "*Issachar* an ass, couching down between two burdens. In the sign Cancer two stars bear the name of resp. north and south ass.This subject might be treated more fully, but that would lead us beyond the scope of this work.

What else can be meant by the "New Jerusalem", than the purified human body, purged of the animal passions and arrived at harmony with the Cosmos after which it is built in its different parts, — physical, astral and mental (in the horoscope represented by the houses, signs and planets).

St. John was an experienced occultist and astrologer, — this is shown everywhere — a.o. by the stones which garnish the gates and which agree in order to the precious stones as they had to be worn in each month, so when the Sun went through an other sign — according to ancient astrological tradition. The first foundation was jasper. i.e. the stone for Aries (St. Peter). Of him Jesus said: "On this stone I shall build my church." The 12 stones together represent the church; but at the same time the Cosmos and Man.

As the whole moral world rests on the 12 Apostles (the 12 stages of evolution), so does the whole Cosmos rest on the Zodiacal signs, the 12 stages of evolution of the Logos — *"the Ring-pass-not."*

The Angel showed St. John a new heaven *in man himself* and a new earth, — the purified body, no longer subjected to disease and misery, — a body grown from the old one and that corresponds to the first Adam which is spoken of in Genesis, the Adam created before the animals. The second Adam in Genesis represents the unpurified body and this Adam was not created till after "all the other work was finished."

St. John saw the "holy city" in the shape of a cube. Why exactly a cube? Because a cube develops from a cross, — by folding. The cross represents the unpurified physical body, which by folding develops into a cube, — the purified body. The meaning is evident.

The tabernacle had also the shape of a cube; it consisted of three parts, the *fore-court,* symbolising the physical body, — the *temple proper,* the astral body, — and *the holy of holies* which no body was allowed to enter, representing the Ego. Compare the structure of the ancient Greek and Roman temples, which all of them, in different ways, symbolise man. As long as man is still deep in matter, his symbol is the cross, and by regeneration — so not by generation — the cube develops from it, — the higher man, God's image, the pure reflexion of the Cosmos.

The 12 gates represent the 12 openings in the human body through which the forces of the Cosmos enter. The principal street is the brain-spinal cord, through which runs the river of life — the spinal marrow. The tree of life rises on it (the 12 pair of brain-nerves).

The 24 elders, seated on thrones, are the mediators between the 7 angels of the planets and the 144000. This number 24 takes its origin in the time of the Chaldean astrology, when 24 zodiacal signs were supposed to be.

The four animals typify the fixed cross of the Zodiac, the Bull (♉), the Lion (♌), the Eagle (♏), the Man (♒).

When we conceive the story of the three wise men from the East symbolically, all that is inexplicable disappears. The three wise men, — magicians, had computed that a certain constellation of two planets, falling exactly on the meridian of Jerusalem, meant the birth at that place of the Messiah, the World-Teacher, whose advent had been foretold. And guided by this "star" or constellation, they came to worship Him.

The life of Jesus is not only a tragedy which took place about 2000 years ago, when the Sun entered the sign of Pisces, it is not only a story in the new testament which can, in one's study, be tested *objectively* according to history, and be criticised *(modernism),* nor a mere fact that only needs *"belief"* in order to procure heaven to man *(orthodoxy).* This tragedy lives *around us* in the stars — Macrocosmos — and *in us,* their image — Microcosmos. — It is the cosmic tragedy in which the whole Cosmos always plays its part.

Jesus symbolises the spiritual "reincarnated" man who rises from matter i.e. *evolves.*

John the Baptist, his predecessor, is the symbol of the material man who has reached the lowest point of involution and of whom is said: "no one is more profet than he, but the least in the Kingdom of Heaven is more than he."

This is expressed by *Lena de Beer* as follows: The Christmas of December the 24th signifies the triumph of the mystic Sun, in contradistinction to that of the physical Sun on the feast of St. John, June 24th, when the Sun after having reached its zenith, arrives at the summer-solstice when entering the sign of Cancer . . . . . According to the *Secret Doctrine* (II p. 598) John the Baptist, born when the physical Sun was in its Zenith, was only "a not initiated ascete." So that he could teach his pupils no higher wisdom than the mysteries relating that sphere of matter of which water is the symbol. That is why John the Baptist witnessed of Jesus as follows, "I baptize you with water, but . . . he shall baptize you with the Holy Ghost and with fire."

When on Dec. 25 th, in Christmas night, the Sun in Capricorn passes the Meridian, the new Light is born. The days begin to lengthen. On June 24 th, the date of St. John's birth, the days begin to shorten. So we understand another side of St. John's relation to Jesus when St. John says, "He shall increase and I shall decrease." The natural man, the old Adam, must decrease, whereas the spiritual man, Christ, increases."

The three wise men, the three stars forming Orion's belt (the three magicians) travel — rise — from the East to the West, to the spot where the new Son of Light begins its course. They had from the East

seen his star above the horizon there where Bethlehem (Virgo) was, — the House of Bread. That star, (♍, Virgo, — Mary's birthday is held on Sept. 8th —) the Virgin with the ear of corn ⚍ "Spica" — in the hand, (just like the latin Ceres, the goddess of the vegetable kingdom and especially of corn) went with her companion *Boötes* — Joseph — from her house at Nazareth in the direction of Jerusalem, where Bethlehem was situated.

There in the inn, (because there was no room in the Zodiac) the new-born king was laid in the house of ♋ in the *manger* between Ox or *Bull* and *Ass*, (cf. "Issachar, an *ass* lying between two burdens", while the *shepherds of the capricorns* (♑) abiding *outside, in the field* listened that night to the "Peace toward men" of a multitude of messengers from the Heavens.

The snake, the dragon, Herodes armed with the cudgel, rises then in the East. The *Ram* (♈), also called *Lamb*, flees before him in the West below the Horizon towards Egypt.

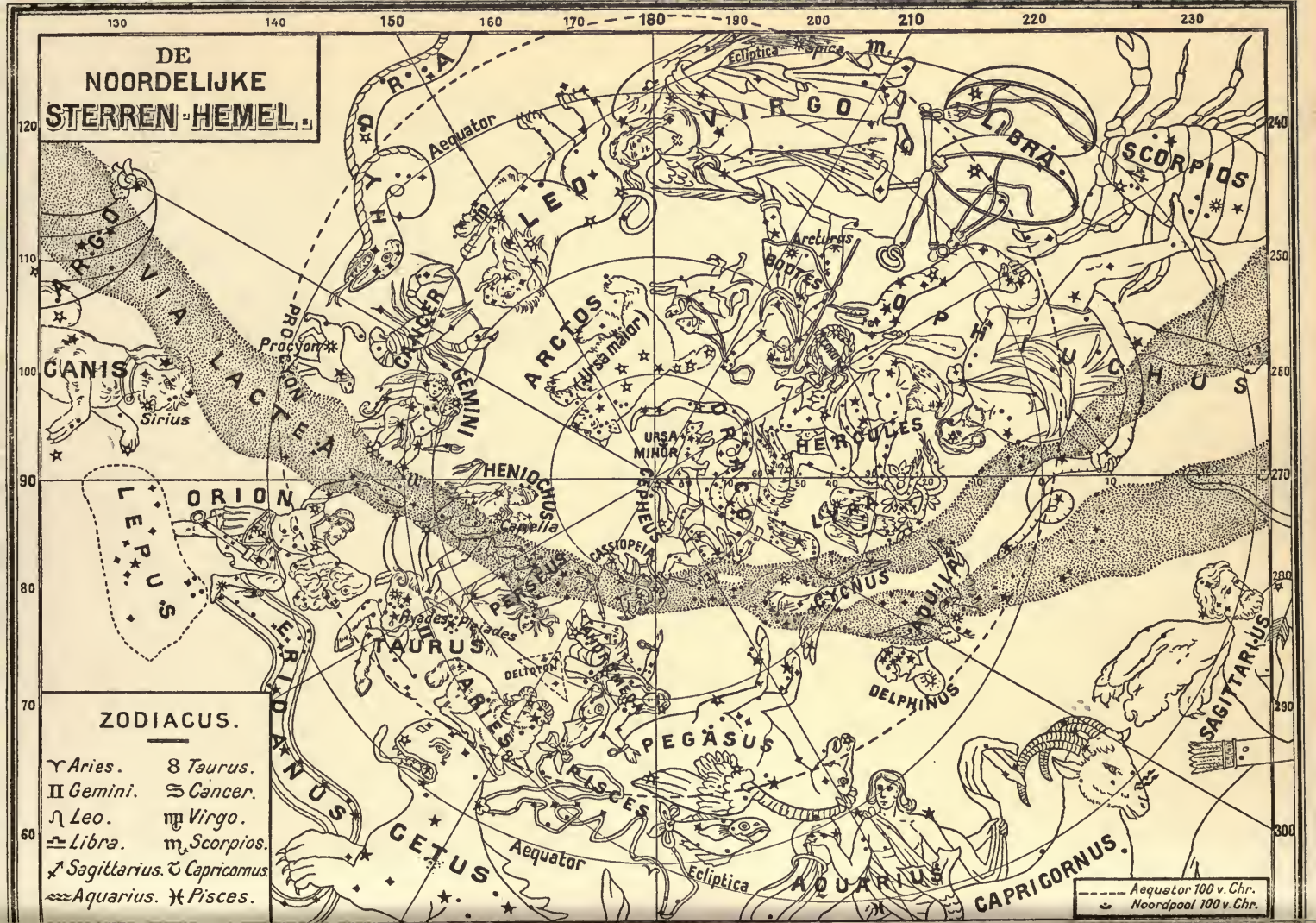
When Jesus passed Jordan, (*the Milky Way* — Via lactea) the heavens were opened unto him, (here the Milky Way parts, and the constellation of the *Swan* — Cygnus becomes visible) when he was baptized, the Spirit of God descending like a *swan* or dove, lighting upon him.

Jesus, walking by the sea, saw the *Twins*, two brethren (♊), above the horizon, Simon and Andrew, who followed him. And going on, he saw the fishers James, the son of Zebedee, and John his brother, mending their nets in the ship — Argo. Next he met the publican Levi (at the toll or *Scales* ♎) and said unto him „Follow me".

On the first day of the week "they went through the corn." When the Sun enters the sign of the *Virgin,* which is originally the summer-sign, the corn is being reaped. The *Sun*, — Light and Heat — turns all its *Light* from corn to bread, — the green leaves absorb the sunrays — the water also turns, through the sunlight in the plant, from grape-juice into wine (blood). Thus says Christ at the Last Supper, "Eat my bread and drink my blood. Take it, be one with me, when I go in to you, My life becomes your life, My power your power."

When at midnight the Lamb or the Ram (♈) — the vernal equinox, — passes the Nadir, the moment has come when the priests would seize the "Sun of Righteousness". The Lion (♌) Judea, Judas, the red-haired one, knew his place; viz. that ♌ was 30 degrees (i.e. with 30 *pieces* of silver) above the horizon, to give the Lamb (♈) the traitor's kiss. When the 30 pieces of silver have been cast down before the feet (horizon) of the chief priests by Judas, — have been given back — Judas (♌) disappears below the horizon — he has hanged himself.

Jesus was delivered to one of the governor's soldiers *(Hercules).*


DE
NOORDELIJKE
STERREN-HEMEL.
ZODIACUS.
♈ Aries.
♉ Taurus.
♊ Gemini.
♋ Cancer.
♌ Leo.
♍ Virgo.
♎ Libra.
♏ Scorpios.
♐ Sagittarius.
♑ Capricornus.
♒ Aquarius.
♓ Pisces.
Aequator 100 v. Chr.
Noordpool 100 v. Chr.
130
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Ecliptica
Spica
VIRGO
LIBRA
SCORPIUS
HYDRA
Aequator
LEO
Arcturus
Bootes
OPHIUCHUS
ARGO
VIA LACTEA
CANCER
PROCYON
Procyon
CANIS
Sirius
GEMINI
ARCTOS
(Ursa major)
URSA MINOR
HERCULES
CORONA
HENIOCHUS
ORION
Capella
CEPHEUS
CASSIOPEIA
LYRA
CYGNUS
AQUILA
LEPUS
ERIDANUS
Hyades
Pleiades
TAURUS
PERSEUS
ARIES
DELTOTON
ANDROMEDA
DELPHINUS
SAGITTARIUS
PEGASUS
PISCES
CETUS
Aequator
Ecliptica
AQUARIUS
CAPRICORNUS

"The soldiers put a *crown* of thorns *(Corona)* upon his head." "In the morning they took Jesus into the common hall and put on him a scarlet robe." — The Sun shows its royal robe at sunrise in purple glow. "The band of soldiers took the robe off from him and led him away in his own raiment." — When the Sun rises higher the purple glow disappears and the Sun radiates its pure white light.

Simon of Cyrene, the man from the country, is *Boötes* who bears the cross, — the point where ecliptic and equator intersect.

Golgotha, the place of the skull is the *cup;* Mary Magdalene, the hair-plaiter, is standing near the cross. One will find her as *Berenice's hair* at the heavenly vault.

"The soldiers, when they had crucified Jesus, parted his garments in four parts (for each of the four soldiers his share) and the robe was without a seam, woven in one whole"; i.e. the pure, unrefracted, white light of the Sun, — Joseph's robe was many-coloured, Joseph represents as viceroy the refracted light, — refracted into the 7 colours by the sphere of the earth.

"When there was darkness over all the land, the bodies of the saints arose from their graves" — the Stars becoming visible in the heavens, as soon as the veil of day-light is rent with the eclipse of the Sun, and the stone (i.e. the Sun's radiance) is rolled back from the grave of the stars.

Niemojewski, from whom part of the preceding has been taken, says, "Let us learn to look up from the golden bee which alights on the blue calyx, to the starry bee that hovers along the blue vault of heaven; from the faithful dog on earth to the dog that runs its course in the heavens and faithfully indicates the times and their changes; from the mighty lion on earth to the lion in whose sign the divine Sun is placed in summer, before it declines to autumn. Let us worship not the earthly but the heavenly ones; that it may be brought home to us how wise and majestic all this is!

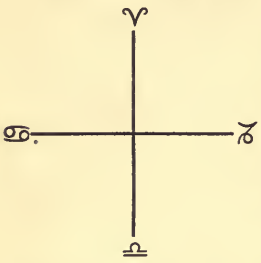
Thus the stars, nay the heavens themselves, reveal their secrets to us. The distance which separates us, is neutralised by the sense of *a joint tragedy.*

It should be borne in mind with these astrological explanations, that in consequence of the precession, the Sun's position in the starry sky is modified in course of time. What the heavens of August show now, is about what 20 centuries ago July showed. The preceding should be studied with a common star-map, in connection with the mythologies as they took their origin in all nations of antiquity, and as they form one *logical* whole with Astro-*logy.*

When in the story of Job we substitute Satan by Saturn and we

imagine that Job's progressive Sun came in conjunction to ♄ in ♂ in his radix horoscope, thus setting into action an inharmonious aspect of Mars at the same time, — we understand the talk of God (☉) to Satan (♄) and God's permission to put Job to the test. The disease Job suffered from, was small-pox, a typical Mars-Saturn disease. Job's further trials also are experiences anyone might undergo under suchlike aspects.

The drama of the crucifixion of Christ we might conceive as being symbolised in the cardinal cross of the Zodiac; the sign ♈ is in the occult sciences the sign of Christ and so here represents Christ on the cross formed by the Meridian and the Equator. The foot of the cross rests on ♎. The crucifixion takes place on the day of the equinox, *in the sixth hour,* the exact moment the Sun (the Son) sets — dies. Darkness set in, — the veil of the temple is rent in twain. (The temple — the Cosmos, — Earth on this day of equinox, is divided by the equator into two equal parts — day and night are of the same length). On Christ's right hand and on His left hand a thief was hanged, symbolising the signs ♋ and ♂. These are the signs in which the equinox takes place, so here either night becomes shorter and day longer — in ♋ there is taken off the night and in ♂ off the day (the thieves).



The thief ♋ rises to heaven with Christ, viz. this sign is rising, the other (♂) sinks in the grave, under the horizon — the netherworld — the kingdom of Satan or Saturn (the sign ♑ of which ♄ is the ruler).

At the moment of the crucifixion of the Christ, the Sun was in the Ram, in the neighbourhood of the fixed stars El Nath and Natic, (the meaning of these names are resp. the *wounded man* and *the killed man). Christ, the Son* is evidently symbolised here by the Sun which came from Pisces (♓) in order to be crucified in Aries.

The *Crucifixion* symbolises the "lowest" point of the descent of the Logos in matter, — the Sun reaches its lowest meridian for the northern hemisphere on the day and hour of the crucifixion. From that moment the Sun ascends, in other words the material recedes, — the spiritual becomes predominant. The two criminals, symbolised by ♂ and ♋ represent the *lusts and desires* of the material life, which are partly conquered and therefore sent back to the netherworld whence they came, and partly transmuted, ennobled, so that they rise up to the Zenith as higher qualities. Taken in this sense the crucifixion symbolises at the same time the evolution of individual man.

When we study the Bible in this way, a new light rises for us, at every passage, on its inner meaning and much that was enigmatical to us so far, becomes clear. We must bear in mind that much has been wrongly translated in the Bible and is therefore obscure.

We want to repeat here that by the foregoing explanation of the Crucifixion is not meant to deny the actual Crucifixion of the Saviour, — on the contrary, the cosmic event makes the event on the physical plane a necessary consequence. We only give it to show that usually the Bible can only be understood by accepting that a cosmic occurrence is represented symbolically by an occurrence on the physical plane.

Conclusion and Esoterics.

A. Relating Matter.

When by our own observation we have come to the conclusion that the influences of the celestial bodies on man and on the entire surrounding nature, do exist, — and anyone who is not prejudiced must observe this, if he takes up the study seriously, even though it be but cursory — what conclusion must force itself upon us irresistibly, apart from what we may hear regarding this subject from theologists and prejudiced opponents?

That all life in the Cosmos — it may express itself consciously as in man, half consciously as in animal and unconsciously as in plant and mineral — is one with and inseparably connected with the One Life that animates the whole Cosmos and at the same time is its Substance, i.e. the Life of the *Logos,* the Creator of the Cosmos, God, called by the name of Nature, or Power of nature etc. by others.

All that exists is a *manifestation* of this Life of the Logos, or put otherwise: our whole Cosmos *is* the Logos in its numerous forms and conditions of manifestation.

We have treated above how the philosophers of Antiquity and later a.o. Pythagoras and Plato represented the Earth and the planets as spiritual beings and how this opinion is shared by the present day occultists. We will quote here what is said regarding this point by one of the most ingenious scientific thinkers viz. Kepler.

Kepler [1]) says:

"That the earth really has a soul, the observation of the state of the weather and the planetary aspects whence this springs shows us. Under certain aspects and constellations the air becomes always in commotion; — with absence of these aspects it remains quiet or the changes are insignificant. These and numerous other phenomena in and on the Earth are so regular and measured, that they cannot be ascribed

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[1]) Kepler, Harmonices Mundi.
Of Kepler there are still three volumes manuscript on Astrology in the British Museum, unpublished — lost to the world therefore!

to blind reason and as the planets themselves know nothing of the angles their rays form with the Earth, the Earth must have a soul. — The Earth is a living being; — one might find in it and on it all that is analogic to the parts of the animal body.

"The Earth possesses a formating power, a certain imagination, motion, certain disease, — and its ebb and flow is its process of respiration. A certain image of the Zodiac and of the remaining firmament is printed by God in the Earth's soul.

"This is the connection between that which is heavenly and that which is earthly, the cause of the correspondence between Heaven and Earth, — of all actions and movements on Earth.

"The planets and its aspects have an influence on the inner power of man. They arouse all kinds of emotions and passions and through them, often at the same time, the most frightful actions and possibilities. They influence the conception, the birth and through that the temperament and the character of man, and *on this, for the greater part, Astrology is founded."*

Kepler says further: "Probably the Sun does not only radiate light and heat into universal space, but it is also the centre and the seat of the pure intellect [1]) and the source of harmony in the whole Cosmos — *all planets are spirited."*

In order to become manifested the Logos must limit himself, — where He wished to manifest; and to that which is perfect, there is only one manifestation possible — viz. the perfect manifestation, — and in order to create, the Creator must suppose part of Himself *over against Himself.* It is evident that this limitation took place; wherever consciousness appears in different degrees of development (and we see this everywhere about us) — limitation in some direction *must* have taken place.

In a physical way we can represent this limitation by thinking of *vibrations.* All expression of life and consciousness in whatever way, is a vibration, and however poor this word and this representation may be, we have no better and are compelled to be content with it.

We know further that everything in nature as well as in our life, is subjected to a certain rhythm, an increasing and a decreasing. This is the case both in great things and in small, in the Cosmos and in the microcosmos, in man, animal, plant and mineral. This rise and fall was called *Manvantara* (active expiration) and *Pralaya* (inactive inspiration) in the ancient Hindu philosophy; and if we bring this rise and fall into relation with the manifestation of the Logos we must arrive at the following conclusion.

What we call the *descent* of the Logos *into matter* we might imagine as the slowing up of the vibrations of manifestation — of which the necessary consequence is another expression in the manifestation

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[1]) See "Cosmos and Microcosmos" by C. Aq. Libra.

and first a change in what we call the *condition of aggregation.*

When we go in opposite direction viz. from the densest condition of matter in which the vibration of the atoms is slowest, to greater and greater fineness and therefore more rapid vibrations of matter, we get e.g. beginning with *ice,* by heating *water,* next steam or *gas* with which the well-known three aggregates of matter are complete.

Prof. Crookes is supposed to be on the track of another expression of matter, the so-called *"radiating matter"*, which tends to be accepted as a fourth aggregate. [1])

There are, however, more conditions of aggregation than these, though our physical senses are not adapted to observe them. We may, by further heating the ice from which we started, climb up to these higher conditions of matter; the third aggregate, steam (or gas) is observable for us under certain conditions, but *overheated steam* which is of so much use to us as dynamic producer — is so no longer. Yet we know that it exists.

We may go on with our process of heating and get at *ether* which we may regard as the 4th aggregate of matter.

Though this ether has not been observed and shown by anybody as yet, the material scientists are nevertheless obliged to accept its existence, in explaining the phenomena concerning light, electricity etc.

The occult scientists have stated, centuries ago, that not only one ether exists, but *four,* differing quite from each other. It does not matter much here whether these 4 ethers may be regarded as identical with the one well-known ether; no more does it matter, whether with our rarefaction of matter we argue in *the wrong direction* and in reality the ether is the denser and a solid body the thinner [2]); — I only mentioned this to show the possibility of the transmuting of the various aggregates of matter into each other and so the *possibility* of the existence of the other worlds and the other bodies of man.

Density and thinness are, for the matter of that, only conceptions which have by no means an absolute meaning.

There are still more aggregates of matter than these four, viz. by

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[1]) *Prof. Crookes* even believes that he has succeeded in making the atoms visible by means of the very strong magnification of his *spinthariscope.* By means of this instrument one can see swarms of "atoms" of a small piece of Radium fly in all directions; as soon as one makes them bump against a screen of zinc sulphide they become visible as shining points. The atoms swarming from the little piece of Radium consist of Helium. He computes that the very small piece of Radium that scarcely can be seen, can go on 2000 years to send off Helium atoms in this way, before it becomes altogether inactive and is transmuted in another material which resembles lead.

[2]) See e.g. Oliver Lodge "The Density of the Ether", in which he says that the density of the ether is 10000 million times that of platina, Also compare his lecture delivered in the British Association in September 1913, in which he says a.o., that science begins to discover a conformity between an atom and solar systems. "Subjected to law and order the planets revolve round the Sun, just like the electrons revolve round the core of the atom."

heating further and so making the vibrations of the atoms more and more rapid, we may imagine that we at length arrive at, first *astral*, next *mental* matter i.e. the matter of the two worlds I spoke about in the beginning; — worlds which permeate our physical world and in reality are one with it. *They are separated from us only by our brain-consciousness,* that cannot observe higher vibrations than those of the third aggregate.

We have mentioned before that man possesses corresponding bodies for these worlds, viz. the *astral* and *mental bodies* with corresponding astral and mental *senses,* which we however cannot use under normal circumstances, because they are veiled by our material senses. As soon as we lose our physical body by death, and we awake in our astral body and in the astral world, it is our astral senses which make us observe this new world, and the same happens later on the mental plane.

The experiments taken by de *Rochas* and *Durville* with sensitive people might count a material proof of the existence of the finer human bodies. They brought their sensitive people in a magnetic sleep and during this sleep there formed at a short distance from head and body, — as a radiating ribbon around them — two or three radiating emanations, which ran parallel with and round the body. By sensitive people these radiading ribbons were distinctly observed, but even to the non-clairvoyant man the existence of these emanations — which should be regarded as the exteriorized astral and mental bodies — could be shown. When viz. acids and biting materials were brought into the neighbourhood of the radiating edge, the person, deeply asleep, cried out loud for pain, whereas he did not react in the least when they were brought on his tongue or palate. The physical body was totally unresponsive, like dead, — but the other bodies were wide awake and functioned [1]).

If the sleep became deeper, the astral plus the mental body could quite loosen themselves and step out, as was observed, — remaining connected with the physical body by means of a radiating ribbon. These observations square completely with the doctrines of occultism.

Occultists speak of the *enormous powers* hidden in nature and the universal knowledge of which would be too dangerous to mankind, powers, which might be abused, and then become disastrous. We can understand what these powers must be, taking into consideration that the power increases together with the velocity of atom-vibration. We know the great power of over-heated steam, but a still greater force, electricity, is already an expression of a higher aggregate of matter (of one of the ethers).

The gigantic force, present in the still higher aggregates of the astral and mental matter, we cannot even surmise approximately. We begin to understand vaguely what power reigns in *thought* (a power of the

[1]) Cf. Dr. J. W. Kilner (London), who has invented a glass containing a coloured fluid, which on being looked through, enables man to see the human aura distinctly with the naked eye.

mental plane) and how we can apply this power for good and for evil. Every thought of sympathy or of antipathy does good or harms and if it does not find a fit ground to nestle, it returns to the sender and affects him according to the nature of the thought.

By the power of our thought we will later — when we have learnt to apply it better and when we have reached a height in evolution that we can do so, without danger to our surroundings and ourselves, — be able to create and to desintegrate to our liking, because we possess the power to accelerate and to slow the vibrations of atoms.

Very few, highly evolved souls among mankind, are already now to a degree in the possession of this power.

B. Treatise on Evolution.

So we see how by limitation of the manifesting power, i.e. by slowing of the vibrations, the various *solid* bodies, *fluids* and *gaseous* bodies arose and according as the consciousness of the Logos expresses itself by the vehicles consisting of these aggregates, in more or less limitation and in numerous forms, — it manifests as *man, animal, plant, mineral.*

These four forms of consciousness began their evolution simultaneously in the beginning of the earth-evolution viz. *as man* — in the most primitive form and condition of consciousness.

Evolving through thousands of centuries, man [1]) passed the mineral, the vegetable and the animal condition and reached that of the man of to-day. This does not mean that man has ever been a mineral, plant or animal, as we know them at present; — the density of his body was infinitely less than those of the present forms; for the manifestation "descended" in lower, denser spheres, — not according to place as we can see now, but to *condition* of vibration.

The forms we know now as mineral, are *stragglers* from the time when man passed the *condition* of mineral; — they are stragglers of that phase of evolution, when the *man-embryo* went through the mineral condition of consciousness. The plants are stragglers of mankind during the evolution in the condition of plant, and the animals stayed behind in evolution when man had reached the consciousness of the present-day animal. The actual consciousness — *the soul* — of these three forms, does not live in the form itself, but on higher planes. Present-day man is therefore the only one who has passed the three stages of evolution with success. He has left the other forms behind and so is in actual sense *the creator of those other forms.*

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[1]) The *spiritual* man, the *Ego* — created before the mineral, vegetable and animal kingdom. The *material* man *(Adam)* was created after that. (Genesis.)

So we must conceive the well-known expression "Man is at the head of evolution" not as a beautiful phrase, but literally in its fullest sense; — of all creatures that began evolution simultaneously, he is the foremost, — he has left the rest behind and so far man has a personal, *free will* (see p. 20), that he has the power of remaining in the front rows, or of coming among the stragglers in a next Manvantara and to degenerate. This "free-will" became our selfconscious *possession* when our intellect was sufficiently developed to be responsible for our actions. This is symbolically called in the Bible "the eating of the tree of good and evil, the tree of knowledge."

So man is no *"highly evolved ape"*, but the ape is the *degenerated man* from an earlier period of evolution and the different kinds of monkeys among man we might perhaps regard as transitions!

Thus the animals, plants and minerals are the degenerated man-forms, left behind, from former periods of evolution.

The *body* of man has therefore developed through the different animal forms; but the *Man* manifesting through them was, since the beginning — *man.*

What *Darwin* has taught in such an ingenious way about the origin of species, keeps its full worth intact from this standpoint, provided it be applied to the developing *form* and not to the individual, — to the consciousness itself.

In this point Darwin and his contemporary — certainly as great as he — *Russell Wallace* differ somewhat in opinion. Wallace could not succeed in convincing Darwin that in nature there were still other powers operating than chemical and mechanical, and that the human spirit cannot possibly have evolved along the same road as the body, — that a higher influx must be accepted for that.

Both worked out the theorem of natural choice of breed, quite independently of each other, and from a different point of view; yet Darwin says — and in quoting Darwin, in order to support materialistic theorems, people are usually inclined to forget this — that behind all these activities in nature there is something we cannot understand. —

Occultism also answers the question *why* these still unconscious and half-conscious forms stayed behind, but it is beyond our scope to treat this. [1])

We now return to our planetary system. According to the *Nebular theory* of *Kant* and *Laplace* the planets owe their existence to the Sun which, revolving in gaseous glowing condition, flung off rings which condensed into planets, which also in turn move round the Sun. *Kant* goes as far as saying "give me matter and I build you a Cosmos" and he imitates the coming into existence of a Cosmos, by bringing a viscous

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[1]) Cf. H. P. Blavatsky "The Secret Doctrine".

mass of oil in a small water tank in a revolving motion by a little bar. Revolving rings separate, which contract to globules moving round the central drop of oil, just like the planets round the Sun. *Kant,* one of the greatest thinkers of his age, made here the unpardonable mistake to forget himself. He forgot the hand and the little bar which made the revolving motion appear!

It is this that occupies us in Astrology and by which *Astrology becomes the soul proper of Astronomy,* which treats that which is outwardly observable.

C. Short esoteric treatise.

That wich is outwardly observable, also in relation to the planets, is only a infinitesimal part of the whole. The physical Sun we observe, is only the physical manifestation of the Sun in the infinitely greater *spiritual Sun* which comprises our whole planetary system. Without this material centre of power of the Sun, no physical manifestation in our whole planetary system would be possible. We may regard the physical Sun as the heart of the Creator of our solar-system — the Word, the Logos — and the *Sun proper* (which comprises the whole planetary system and permeates it) as the higher bodies of the Logos in which everything is, moves and breathes. [1])

The astronomer of to-day does regard the solar system as a unity of laws, but — without preceding investigation — he ignores that the personal life of man on earth is subjected to the relations of the planets. He does so, principally because he ignores the *soul* of the planets, just as before the revival of psychics, the medical men ignored the human soul. For him only that which is measurable and weighable exists.

Thus we have to regard the visible planets as well, as physical *centres* of power, which enable the *high spiritual beings,* co-operators with the Logos, the Devas (Angels), to exercise their influence directly on the physial plane. We say "directly", because along another road, through that which is astral and mental, an indirect influence is exercised on that which is physical.

The physical Sun is the cause of all manifestation on the physical plane, the cause of all that manifests there. Imagine the terrible calamity which would occur, were the Sun to cease, even for a single moment. In such a case all life would become extinct.

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[1]) That Ptolomy's astronomical system is so hard to understand and is quite pushed aside by later systems, is caused by his imagining the planetary system one whole, one spiritual body, the integral parts of which *permeate* each other. That is why it becomes impossible to explain the material cosmic phenomena as they are studied by modern astronomy along his point of view. His standpoint was more that of a seer-astronomer.

The Real Sun, however, *is around us and permeates us;* — as the Source of all spiritual life, it is in constant contact with our life (that sprang from its source), which is individualised, though ever dependent on and one with the Life of the Sun-Logos.

Thus the planets are also individualised manifestations of consciousness of the Sun-Logos, — they are high Creatures which during repeated evolutions have reached a high standpoint, so that they can now co-operate with the Logos for the evolving of the beings which they have under their care and are the masters of, — taking the expression "beings" in the widest sense.

The question always put by everybody is "why is there so much evil in the world, why are we so limited and not created perfect at once?" I should think that it cannot be the purpose of a creation to call *automatons* into being, which can not but do mechanically that which is good, but rather to develop powerful, *selfconscious* beings that are able *to help the evolution of a Cosmos,* because they have learnt to realise the destructive influence of evil and know therefore in what direction they must guide, in order to arrive at that which is good i.e. harmonious. Moreover, the descent of evolution in matter, i.e. the slowing of the vibration of manifestation, inevitably involves limitation - and this limitation is, in its turn, the cause of all evil and disharmony.

Why then that descent into matter? Because through this only, experiences could be gained, characteristics could be cultivated, which could not possibly be developed in the higher planes, and besides, this limitation was necessary as we have seen before, to make manifestation in form and in various conditions of consciousness possible.

In the Bible is spoken of the *Hierarchies,* Seraphins, Cherubims, Thrones, Archangels, which exercise their influence from the heavens upon man and Earth; and when we arrange these Hierarchies according to their influence we become certain that nothing else is meant by this, than the spiritual influences which act, in the different parts of the vault of heaven on our Cosmos i.e. the signs of the Zodiac, and it is not difficult to arrange these Hierarchies after their influences, as the Bible gives them, according to the Zodiacal signs.

Now there are mentioned only 9 Hierarchies, while there are 12 Zodiacal signs and this tallies precisely with the occult teachings viz. during three great periods of evolution or *Manvantaras* the Earth has still to go through, — another 3 Hierarchies will be formed. It is during the present Manvantara that the *Hierarchy of the Man* evolves, of which Christ is the perfect model. This 10th Hierarchy is already far advanced in its formation and is already manifested.

We have mentioned before, that we may regard the Hierarchies as the 12 stages of evolution of the Logos, influencing the Cosmos from the 12 directions of the heavenly space.

We should conceive this influencing in its widest sense, for this influence does not only express itself on the physical plane, as we have seen before, but also on the astral in our emotions, and on the mental in our thinking.

Man is being thought. It is the Logos (with his 12 Hierarchies) who pre-thinks and we reflect that thought, pre-contemplated to us.

The brains in all their subdivisions represent so to speak a finely stringed instrument that vibrates to the thinking in the Cosmos, — that, as it were, throws back, reflects, the Cosmic thinking, and according as our instrument is more finely tuned and the bearer of it is more harmoniously related to the Cosmos, this reflecting of the Cosmic thought happens more perfectly.

The assertion of materialists a.o. of Carl Vogt, that thoughts are secreted by the brains just like urine by the kidneys, becomes an absurdity according to this representation.

At the rising of a new Hierarchy a new planet manifests itself, according to the esoteric or occult doctrine.[1]) The planets for Aries, Taurus and Gemini exist therefore already in the higher planes.

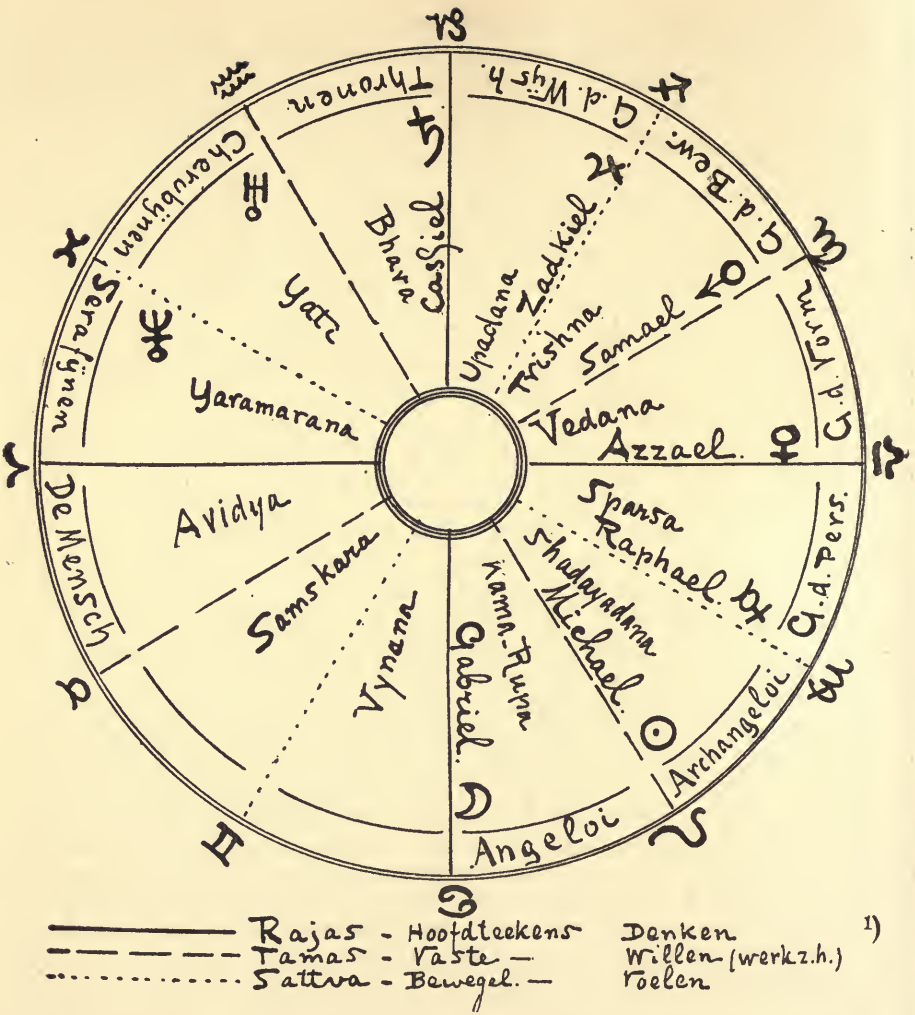
For the signs Pisces and Aquarius we have the planets ♆ and ♅ which cannot be fully counted to our three-dimensional planetary system; — they form a transition between the 3rd and the 4th dimension and that is why only the highest among us can answer their vibration in a somewhat normal way. With the lower characters that come under their influence, their action expresses in a singular way, — causing sickly abnormalities in thinking, feeling and willing (acting).

We see the close connection here between genius and sickliness, — the same influence creates the two (p. 65, 67).

In occultism is further taught, that for every Hierarchy that comes into existence, a great World-teacher rises, while also a new planet becomes visible. Acknowledging this to be true, we can go further and accept that for the sign Aries and the two following signs Taurus and Gemini, planets must exist which are still invisible on higher planes i.e. in higher dimensions but which will once be visible to man living then. Successively man becomes master of the three planes viz. under the ♈ Hierarchy of the *physical* plane, under the ♉ Hierarchy of the *astral* and under the ♊ Hierarchy of the *mental* plane. One might even go further and represent this overcoming of the three planes in symbols, — the symbols of the invisible mystery planets! (For Aries ♈, Taurus ♉, Gemini ♊).

By bringing the 12 signs into connection with the *12 Nidana's* of the Buddhists, a light is thrown on the inner significance of them and by combination, one might along this road arrive to a degree at the various chief causes why the Ego in hand reincarnates in a special way. Read the order of the 12 Nidana's as follows[2]):

[1]) Cf. H. P. Blavatsky. The Secret Doctrine.
[2]) Cf. the work of J. H. v. Stone. The Pathway of the Soul.



♈, *Avidya* = Ignorance; ♉, *Samskâra* = Latent Power; ♊, *Vyñâna* = Self-consciousness; ♋, *Nâma-rûpa* = the soul now takes on Name and Form; ♌, *Sadâyatana* = development of the six powers of perception; ♍, *Sparsa* = contact with the external world; ♎, *Vedâna* = Perception and sensation; ♏, *Trishnâ* = Thirst, Desire; ♐, *Upâdâna* = the result, fruit of the strivings, assimilation due to desire; ♑, *Bhava* = Becoming — Gestation; ♒, *Jâti* = Birth, Rebirth; ♓, *Jarâmaranâ* = Decay and Death.

1) Hoofdteekens = cardinal signs. Denken = Thinking.
Vaste „ = fixed „ Willen (werkz.h.) = Willing (acting).
Bewegel.„ = movable „ Voelen = Feeling.

The two chie conditions of reincarnation in a physical body are always Avidyâ (♈) and Trishnâ (♏) resp. *ignorance* and *desire;* so, as long as these two qualities are not overcome and transmuted into wisdom and desire to serve others, the wheel of reincarnation will keep to its turnings; — Mars has to be overcome.

Mankind has passed the period of childhood, — the lowest point of being bound by matter is left behind, — the period of spiritualisation has begun, in which mankind gradually turns back to the Divine Source whence it took its origin, along the same road but in opposite direction. It turns back, however, with a rich harvest of experience and knowledge, crowned by the individual self-consciousness which makes his view wider and wider according as it progresses in evolution.

Of the three supposed planets (♈, ♉ ♊), we will have to seek the one for the sign Aries (♈) beyond the path of Neptune, while those for the sign Taurus (♉) and Gemini (♊) are either still beyond that or possibly within the orb of Mercury revolving round the Sun and so they might correspond to the two planets Vulcan [1]) and Pluto [2]) which are spoken of in occult works. The astronomers suppose a planet to be beyond the path of Neptune, — thus concluding from certain disturbances in the path of the just mentioned planet and which could be accounted for in no other way, but by accepting a planet beyond the orbit of Neptune.

CONCLUSION.

In order to somewhat understand the Cosmic powers which influence us constantly in our thinking and acting it is necessary to be conversant with the technical part of Astrology; — one should be able to make the various calculations, not only for drawing up the radix-horoscope but also for the progressions. The practising of horoscopy is necessary therefore.

Our first inclination was to omit the chapters on the planet-hours, and a few things on mundane directions, on Sun- and Moon-revolutions and Lunations, because we were afraid one would set too much store on these matters, and the study of Astrology might degenerate into "casting horoscopes" instead of being a system that can make us cast a deep glance into life and evolution, — but we thought we had better insert them for completeness' sake.

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[1]) Vulcan or Hephaestos, Son to Jupiter and Juno.

[2]) Pluto, the God of Hades.

Sutcliffe in his treatise speaks of *Vulcan* and *Adonis* and supposes them to be the moons of Mercury and Venus.

The latter should always be our chief aim, and that is why we heartily hope that this book will not give rise to the springing up of amateur-astrologers who waste their time in casting all kinds of horoscopes for their acquaintances — without any serious purpose. In the first place it has been written for those who *cannot believe* in the influences of higher Powers, without seeing the proofs for it. These proofs can be obtained along this road by any one who seeks earnestly and if once one has settled one's conviction through this, — Astrology becomes to him a science of incalculable use as regards self-education and cultivation in general. Applied in this way, Astrology becomes a great help and support through life.

As to the technics, confine for the present to the calculations of the birth horoscope (p. 92) and those of the zodiacal progressions of Sun, Moon and Planets. (p. 155.) Moreover the daily course of the planets should be traced by their transits (p. 161) over the radix positions of the planets. The same holds good for the eclipses (p. 164) wich fall on these radix positions. Sun- and Moon-revolutions, day-horoscopes and mundane directions, including the profections, should be left out of consideration for the beginner.

The earnest study of Astrology makes us broadminded because it demonstrates clearly that different people *must* have a different sphere and it shows us that sphere in symbols. Astrology makes us therefore tolerant with people of a different opinion. The astrologer knows and understands that different characters *must* think and seek in different directions and so he does not criticize different-minded people sharply or disapprovingly, because their conception of *truth* differs somewhat from his. He knows that their conception is the correct one to them, the exactly fitting one for helping them on in their evolution.

Nobody will come to the conviction of these truths *by mere argument,* but by investigation only, by experience and by thinking for himself. One need not be ashamed of changing one's creed. — One may at most get from one limited little circle to the other, in the most unfavourable case; — but in most cases by far, change of conviction in this line means widening of sphere.

Sidereal Time. [1])

We can know the Sidereal Time for each day of any year to 4 minutes correct, because it remains about the same for different years. For instance, the sidereal time for July 1st 1879 is the same as that on July 1st 1887, 1895, 1999 etc. and likewise for every date of the same years. We can make the mistake even less than 4 minutes by counting 2 minutes less for the dates during the leap-years. So we are able to find the S. T. and hence the Ascendant without ephemeris for the day and the year of birth. Where extreme accuracy is required, one should consult an ephemeris for the particular year. [2])

The S. T. on March 22d of each year is about 0 hrs. 0 minutes, for noon local time, and for every succeeding day 4′, or more correct, 3′ 57″ are added. The calculation is very simple; we start at the 1st of the nearest month and add or subtract.

The average S. T. is

on Jan.	1st =	18.43	on July	1st =	6.37
Feb.	1st =	20.45	Aug.	1st =	8.39
Mrch.	1st =	22.36	Sept.	1st =	10.42
April	1st =	0.38	Oct.	1st =	12.40
May	1st =	2.36	Nov.	1st =	14.42
June	1st =	4.39	Dec.	1st =	16.40

[1]) Cf. p. 92.
[2]) See advertisement p. 260.

D M	Neptune. Lat.	Neptune. Dec.	Herschel. Lat.	Herschel. Dec.	Saturn. Lat.	Saturn. Dec.	Jupiter. Lat.	Jupiter. Dec.	Mars. Lat.	Mars. Declin.	Mars. Declin.
	° ′	° ′	° ′	° ′	° ′	° ′	° ′	° ′	° ′	° ′	° ′
1	0 S 28	20 N 57	0 S 36	18 S 59	1 S 38	19 N 20	0 N 3	22 S 13	1 S 21	3 S 16	2 S 57
3	0 28	20 57	0 36	18 59	1 38	19 23	0 3	22 13	1 21	2 39	2 21
5	0 28	20 57	0 36	18 59	1 38	19 26	0 3	22 13	1 21	2 3	1 44
7	0 28	20 56	0 36	18 59	1 38	19 29	0 2	22 14	1 22	1 26	1 8
9	0 28	20 56	0 36	18 59	1 37	19 32	0 2	22 14	1 22	0 50	0 32
11	0 28	20 56	0 37	18 59	1 37	19 35	0 2	22 14	1 22	0 13	0 N 5
13	0 28	20 55	0 37	18 59	1 37	19 38	0 2	22 15	1 22	0 N 23	0 41
15	0 28	20 55	0 37	18 59	1 37	19 41	0 1	22 16	1 22	0 59	1 17
17	0 28	20 55	0 37	18 59	1 37	19 44	0 1	22 16	1 22	1 36	1 54
19	0 28	20 54	0 37	19 0	1 36	19 47	0 1	22 17	1 21	2 12	2 30
21	0 28	20 54	0 37	19 0	1 36	19 49	0 1	22 18	1 21	2 47	3 5
23	0 28	20 53	0 37	19 0	1 36	19 52	0 0	22 19	1 21	3 23	3 41
25	0 28	20 53	0 37	19 0	1 36	19 55	0 0	22 20	1 21	3 59	4 16
27	0 28	20 52	0 37	19 1	1 36	19 58	0 S 0	22 22	1 21	4 34	4 52
29	0 28	20 52	0 37	19 1	1 36	20 0	0 0	1 22 23	1 20	5 9	5 26
31	0 28	20 51	0 37	19 2	1 36	20 3	0 0	1 22 24	1 20	5 44	

D M	D W	Sidereal Time. H. M. S.	☉ Long. ° ′ ″	☉ Dec. ° ′	☽ Long. ° ′ ″	☽ Lat. ° ′	☽ Dec. ° ′	MIDNIGHT. ☽ Long.	MIDNIGHT. ☽ Dec.
1	Th	2 35 14	10 ♉ 29 38	14 N 59	15 ♓ 48 6	1 S 31	7 S 0	21 ♓ 43 55	4 S 12
2	F	2 39 10	11 27 50	15 17	27 41 24	0 27	1 20	3 ♈ 41 2	1 N 33
3	S	2 43 7	12 26 1	15 35	9 ♈ 43 15	0 N 38	4 N 26	15 48 24	7 10
4	♑	2 47 3	13 24 10	15 52	21 56 51	1 43	10 8	28 8 49	12 54
5	M	2 51 0	14 22 17	16 10	4 ♉ 24 32	2 44	15 34	10 ♉ 44 5	18 5
6	Tu	2 54 57	15 20 23	16 27	17 7 33	3 37	20 26	23 34 55	22 33
7	W	2 58 53	16 18 27	16 43	0 ♊ 6 9	4 21	24 26	6 ♊ 41 7	26 0
8	Th	3 2 50	17 16 30	17 0	13 19 39	4 52	27 14	20 1 34	28 5
9	F	3 6 46	18 14 30	17 16	26 46 39	5 7	28 31	3 ♋ 34 40	28 32
10	S	3 10 43	19 12 29	17 32	10 ♋ 25 24	5 5	28 6	17 18 37	27 15
11	♑	3 14 39	20 10 27	17 48	24 14 6	4 45	25 57	1 Ω 11 40	24 17
12	M	3 18 36	21 8 22	18 3	8 Ω 11 8	4 9	22 14	15 12 21	19 52
13	Tu	3 22 32	22 6 16	18 18	22 15 8	3 17	17 12	29 19 21	14 19
14	W	3 26 29	23 4 7	18 33	6 ♍ 24 51	2 13	11 13	13 ♍ 31 26	7 59
15	Th	3 30 26	24 1 57	18 47	20 38 55	1 0	4 38	27 47 2	1 14
16	F	3 34 22	24 59 45	19 2	4 ♎ 55 28	0 S 16	2 S 12	12 ♎ 3 53	5 S 36
17	S	3 38 19	25 57 32	19 15	19 11 51	1 32	8 56	26 18 54	12 8
18	♑	3 42 15	26 55 17	19 29	3 ♍ 24 32	2 41	15 10	10 ♍ 28 11	18 0
19	M	3 46 12	27 53 0	19 42	17 29 19	3 39	20 34	24 27 21	22 49
20	Tu	3 50 8	28 50 42	19 55	1 ♐ 21 48	4 24	24 45	8 ♐ 12 10	26 17
21	W	3 54 5	29 48 23	20 7	14 58 34	5 2	27 27	21 39 9	28 11
22	Th	3 58 1	0 ♊ 46 3	20 19	28 15 14	5 4	28 31	4 ♑ 46 11	28 26
23	F	4 1 58	1 43 41	20 31	11 ♑ 12 25	5 0	27 58	17 32 52	27 8
24	S	4 5 55	2 41 18	20 43	23 48 54	4 41	25 58	0 ♒ 0 26	24 30
25	♑	4 9 51	3 38 55	20 54	6 ♒ 7 52	4 9	22 47	12 11 39	20 49
26	M	4 13 48	4 36 30	21 4	18 12 20	3 27	18 40	24 10 29	16 21
27	Tu	4 17 44	5 34 4	21 15	0 ♓ 6 43	2 36	13 53	6 ♓ 1 42	11 18
28	W	4 21 41	6 31 38	21 25	11 56 51	1 39	8 37	17 50 33	5 52
29	Th	4 25 37	7 29 11	21 34	23 45 47	0 38	3 3	29 42 26	0 13
30	F	4 29 34	8 26 43	21 44	5 ♈ 41 8	0 N 26	2 N 39	11 ♈ 42 30	5 N 31
31	S	4 33 31	9 24 14	21 52	17 47 6	1 29	8 21	23 55 28	11 8

Cf. Calculation of the example horoscope p. 92.
Calculation of the progressive horoscope p.p. 155—166.

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on the next Page.)

D M	Venus. Lat. ° ′	Venus. Declin. ° ′	Mercury. Lat. ° ′	Mercury. Declin. ° ′	☽ Node. ° ′
1	4N23	15N43	2 S56	2N58	1♈21
3	3 55	14 55	2 56	3 57	1 15
5	3 27	14 8	2 54	5 2	1 8
7	2 58	13 24	2 50	6 10	1 2
9	2 29	12 44	2 43	7 23	0 55
11	2 1	12 8	2 34	8 39	0 49
13	1 34	11 35	2 23	9 58	0 43
15	1 7	11 8	2 10	11 20	0 36
17	0 42	10 45	1 55	12 43	0 30
19	0 19	10 26	1 38	14 8	0 24
21	0 S 3	10 12	1 20	15 33	0 17
23	0 24	10 2	1 0	16 57	0 11
25	0 44	9 57	0 39	18 19	0 5
27	1 2	9 55	0 18	19 38	29♌58
29	1 19	9 57	0N 3	20 52	29 52
31	1 34	10 2	0 24	21 59	29 46

D M	♆ Long. ° ′	♅ Long. ° ′	♄ Long. ° ′	♃ Long. ° ′	♂ Long. ° ′	♀ Long. ° ′	☿ Long. ° ′
1	23♑25	7♒30	3♊57	17♑48	24♐56	0♉22	14♈23
2	23 26	7 30	4 5	17 49	25 42	29♈51	15 39
3	23 27	7 31	4 12	17 50	26 28	29℞21	16 57
4	23 28	7 31	4 20	17 50	27 14	28 52	18 19
5	23 29	7 32	4 27	17 50	28 0	28 26	19 42
6	23 30	7 32	4 35	17℞50	28 46	28 1	21 8
7	23 31	7 32	4 42	17 50	29 32	27 39	22 36
8	23 32	7 32	4 50	17 50	0♈18	27 19	24 5
9	23 33	7 33	4 57	17 49	1 4	27 2	25 36
10	23 35	7 33	5 5	17 48	1 50	26 46	27 11
11	23 36	7 33	5 13	17 47	2 35	26 33	28 46
12	23 37	7 33	5 20	17 46	3 21	26 23	0♉24
13	23 38	7℞33	5 28	17 45	4 7	26 15	2 4
14	23 39	7 33	5 36	17 43	4 53	26 9	3 46
15	23 41	7 33	5 43	17 41	5 38	26 4	5 29
16	23 42	7 33	5 51	17 39	6 24	26D 5	7 16
17	23 43	7 32	5 59	17 37	7 10	26 6	9 5
18	23 45	7 32	6 6	17 35	7 55	26 10	10 55
19	23 46	7 32	6 14	17 32	8 41	26 16	12 47
20	23 48	7 31	6 22	17 30	9 26	26 24	14 41
21	23 49	7 31	6 30	17 27	10 12	26 34	16 37
22	23 51	7 30	6 37	17 24	10 57	26 47	18 36
23	23 52	7 30	6 45	17 21	11 43	27 1	20 36
24	23 54	7 29	6 53	17 18	12 28	27 18	22 38
25	23 55	7 29	7 1	17 14	13 13	27 36	24 41
26	23 57	7 28	7 9	17 10	13 59	27 56	26 47
27	23 58	7 27	7 16	17 6	14 44	28 18	28 54
28	24 0	7 27	7 24	17 2	15 29	28 42	1♊ 2
29	24 2	7 26	7 32	16 58	16 14	29 7	3 12
30	24 3	7 25	7 40	16 54	16 59	29 34	5 23
31	24 5	7 24	7 47	16 49	17 44	0♉ 2	7 34

Mutual Aspects.

1. ☿ P ♂. ♀ ⊥ ♂.
2. ☉ P ♀, Q ♅.
4. ☿ □ ♅.
5. ☿ ∠ ♄, Q ♅. ♀ ⚺ ♂. ⊥ ♄.
7. ♂ Q ♅.
8. ☿ □ ♆.
9. ☉ △ ♅.
10. ☿ ♂ ♀.
11. ☿ ⊥ ♄.
15. ☉ ✳ ♆. ♂ ✳ ♄. ☿ ⚺ ♂ & ♄.
16. ☉ P ♅. ☿ □ ♅. [P ♀.
17. ☉ ⚺ ♀. ♂ ✳ ♅.
18. ☿ Q ♆.
19. ☉ P ♄.
21. ☿ △ ♅, ⊥ ♂.
24. ☉ Q ♅.
25. ☉ P ♆, ⊥ ♀. ☿ ✳ ♆.
26. ☿ P ♅.
27. ☿ ⚺ ♀.
28. ♄ △ ♅. ☿ ∠ ♂, Q ♅, P ♄.
29. ☉ ♂ ♄, △ ♅. ☿ P ♆.
30. ♂ □ ♅. ☿ ⊥ ♀.
31. ☉ P ☿, ∠ ♅. ☿ ♂ ♄, △ ♅.

Lunar Aspects.

D M	☉	☿	♅	♄	♅	♂	♀	☿
1	✳				✳		∠	⚺
2	∠	△	∠			☌	⚺	
3	⚺		✳	✳				
4		□		∠	□	⚺		☌
5			□	⚺			☌	
6	☌	✳			△	∠		⚺
7			☌	□		✳	⚺	
8	⚺	∠	△				∠	∠
9		⚺	□			□	✳	✳
10	∠			⚺				
11		☌		∠	☍		□	□
12			☍	✳		△		
13	□	⚺			□	△		
14		∠		□	□		□	△
15	△	✳	□		△			□
16	□		△	△		☍		
17		□		□	□		☍	
18			□					
19		△			✳	□		☍
20	☍		✳	☍	∠			
21		□			⚺	△	□	
22			∠				△	□
23	□		⚺		☌	□		
24		☍		□			□	△
25	△		☌	△				
26					⚺	✳		
27					∠	∠	✳	□
28	□	□	⚺	□	✳	⚺	∠	
29		△	∠				⚺	
30	✳		✳	✳				✳
31				∠	□	☌		∠

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		Madras	13° 4′ N.

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Buckingham	51° N 59′	Dundee . . .	56° N 28′
Birmingham	52° N 28′	Aberdeen . . .	57° N 9′
Nottingham	52° N 57′	Inverness . . .	57° N 29′
Liverpool .	53° N 25′	Wick	58° N 27′
Hull . . .	53° N 45′	Orkney Isles . .	59° N 0′
York . . .	53° N 59′		
Belfast . .	54° N 34′		

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